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THE
JUVENILE READER;

WITH EXERCISES IN

SPELLING, EXPLANATION, AND DERIVATION;

AND

AN APPENDIX,

CONTAINING

SELECT PIECES FOR RECITATION:

THE PRINCIPAL

PREFIXES, AFFIXES, AND ROOTS OF THE ENGLISH LANGUAGE.

EMBELLISHED WITH ENGRAVINGS ON WOOD.

494164

BY N. LEITCH,

2. 7. 49

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PREFACE.

It has been the Compiler's aim to make such a selection as will serve to please, instruct, and profit the young. He has carefully endeavoured to exclude every sentiment that had the least semblance of irreligion, or immorality, and has admitted such papers only, as tend to illustrate the perfections of the Divine Being, and to promote the temporal and eternal well-being of those, into whose hands the compilation may be placed. Insertion has accordingly been given, to extracts from religious writings, to descriptions of objects, animate and inanimate, and to a few articles relating to human science. The poetical pieces, in many instances simple, are, in all, calculated to delight and interest the youthful mind. To meet the views of some Teachers, a number of pieces for Recitation has been thrown into the Appendix, in place of the Outline of English Grammar.

The exercises prefixed to each of the prose lessons, serve the threefold purpose of spelling, explanation, and derivation. It is conceived that this arrangement will be of great practical utility, inasmuch as it will save the Teacher a great deal of the labour that inevitably attends *oral* instruction, and lead the pupil, by the aid of the *Prefixes*, *Affixes*, and literal meaning of the *Roots*, as contained in the Appendix, in some measure to discover the analogy that subsist between the *primitives* and their various *derivatives*. It is presumed, that the volume will be found what it professes to be, religious, moral, and intellectual.

1st March, 1839.

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THE JUVENILE READER.

SECTION I.

1.—*Tenderness to Mothers.*

Ex-pand'ed, spread out	<i>pando</i>	In-stilled', dropped	<i>stilla</i>
sug-gest', hint	<i>gero</i>	re-spect', regard	<i>specio</i>
af-fec'tion, love	<i>facio</i>	grat'i-tude, thanks	<i>gratus</i>
pro-TECT'ed, defended	<i>tego</i>	ven-er-a'tion, high de- } gree of respect	<i>veneror</i>
in'no-cent, harmless	<i>noceo</i>		

Anx'ious, *concerned*; off'spring, *young ones*; hov'er-ing, *hanging over head*; dis-ap-point'ed, *deprived*; pe'ri-od, *season*; nour'ished, *supported*; ac'cents, *words*; ad-min'is-tered, *gave*; cher'ish, *encourage*; sen'ti-ment, *thought*; mer'its, *deserves*; ta'lons, *claws*.

MARK that parent hen, said a father to his beloved son. With what anxious care does she call together her off-spring, and cover them with her expanded wings! The kite is hovering in the air, and, disappointed of his prey, may perhaps dart upon the hen herself, and bear her off in his talons.

Does not this sight suggest to you the tenderness and affection of your mother! Her watchful care protected you in the helpless period of infancy, when she nourished you with her milk, taught your limbs to move, and your tongue to lisp its unformed accents. In your childhood, she mourned over your little griefs; rejoiced in your innocent delights; administered to you the healing balm

in sickness; and instilled into your mind the love of truth of virtue, and of wisdom. Oh! cherish every sentiment of respect for such a mother. She merits your warmest gratitude, esteem, and veneration.

Perçival.

Who fed me from her gentle breast,
And hush'd me in her arms to rest,
And on my cheek her bosom prest?

My Mother.

When sleep forsook my open eye,
Who was it sung sweet lullaby,
And rock'd me that I should not cry?

My Mother.

Who sat and watched my infant head,
When sleeping in my cradle bed,
And tears of sweet affection shed?

My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?

My Mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the part to make it well?

My Mother.

Who taught my infant lips to pray,
To love God's holy word and day,
And walk in Wisdom's pleasant way?

My Mother.

And can I ever cease to be
Affectionate and kind to thee,
Who wast so very kind to me?

My Mother.

O no! the thought I cannot bear,
And, if God please my life to spare,
I hope I shall reward thy care,

My Mother.

When thou art feeble, old, and grey,
My healthy arm shall be thy stay,
And I will soothe thy pains away,

My Mother.

And, when I see thee hang thy head,
'Twill be my turn to watch thy bed,
And tears of sweet affection shed,

My Mother.

Anon.

2.—Rules for improving the mind.

Con'stant, steady	<i>sto</i>	Op-por-tu'ni-ty, fit time	<i>porto</i>
trans-ac'tion, piece of business	<i>ago</i>	in-crease', grow greater,	<i>cresco</i>
oc-cur'ence, common event	<i>curro</i>	con-sid'er, think carefully,	<i>sedeo</i>
ex-cludes', shuts out, hinders	<i>claudio</i>	im-i-ta'tion, act of copying,	<i>imitor</i>
im-prōv'ing, bettering	}	in'fer-ence, conclusion,	<i>fero</i>
im-prove'ment, act of		fi'nal, last, ultimate	<i>finis</i>
bettering	<i>probo</i>	ap-pear'ance, thing seen	<i>pareo</i>
ob-serve' regard attentively	}	de-rive', draw	<i>rivus</i>
ob-ser-va'tion, attentive re-		<i>servo</i>	con'duct, behaviour
gard		re-la'ting, belonging	<i>latum</i>

En-large'ment, *increase*; knowl'edge, *learning*; design', *intention*; en-gage'ment, *employment*; meth'od, *manner*; en-ter-tain', *please*.

Let the enlargement of your knowledge be one constant view and design in life; since there is no time or place, no transaction, occurrence, or engagement, which excludes us from this method of improving the mind.

When we are in the house, or in the city, wherever we turn our eyes we see the works of men; but when we are in the country, we behold more of the works of God. The skies above, and the ground beneath us, and the animal and vegetable world around us, may entertain our observation with ten thousand varieties.

From the observations of the day and night, the hours and the flying minutes, learn a wise improvement of time, and be watchful to seize every opportunity to increase in knowledge. From the vices and follies of others, observe what is hateful in them; consider how such a practice looks as ill, or worse, in yourself. From their virtues learn something worthy of your imitation. From your natural powers, sensation, judgment, memory, hands, feet, &c., make this inference, that they are not given you for nothing, but for some useful employment, for the good of your fellow-creatures, your own best interest and final happiness.

Thus, from every appearance in nature, and from every occurrence of life, you may derive natural, moral, and religious observations to entertain your mind, as well as rules of conduct in the affairs relating to this life, and that which is to come.

Watts.





The REIN DEER. (See page 13.)



The REIN DEER and SLEDGE. (See page 13.)



The SLOTH. (See page 18.)

3—*The Rein Deer.*

An'i-mal, living creature	<i>anima</i>	Con-vert'ed, turned	<i>verto</i>
con'sti-tutes, makes	}	con-vey', carry	<i>veho</i>
in'stant-ly, immediately		<i>sto</i>	con-struc'tion, shape
sup'plies, furnishes	<i>pleo</i>	con-sists', is composed	}
e'qual-ly, in the same degree	<i>equus</i>	sub-sis'tence, food	
sub-ser'vi-ent, helpful	<i>servio</i>	pre-vent', hinder	<i>venio</i>
ten'dons, sinews	}	de-pos'its, places	<i>pono</i>
ex-ten't', degree		<i>tendo</i>	e-nor'mous, vastly great

Gen'er-al, *usual*; re'gions, *countries*; sa'vour-y, *pleasing to the smell*; at-tempt'ed, *tried*; ac-cus'tomed, *used*; bound'ing, *leaping, jumping*; a-void'ing, *shunning*; fre'quent-ly, *very often*; col'an-der, *sieve*; ant'lers, *branches of horns*.

THIS useful animal, the general height of which is about four feet and a half, is to be found in most of the northern regions of the old and new world. It has long, slender, branched horns; those of the male are much the largest. In colour it is brown above, and white beneath; but it often becomes of a greyish white, as it advances in age. It constitutes the whole wealth of the Laplanders, and supplies to them the place of the horse, the cow, the sheep, and the goat. Alive or dead, the rein deer is equally subservient to their wants. When it ceases to live, spoons are made of its bones, glue of its horns, bow-strings and thread of its tendons, clothing of its skin, and its flesh becomes a savoury food. During its life its milk is converted into cheese, and it is employed to convey its owner over the snowy wastes of his native country. Such is the swiftness of this race, that two of them yoked in a sledge, will travel a hundred and twelve English miles in a day. The sledge is of a curious construction, formed

somewhat in the shape of a boat, in which the traveller is tied like a child, and which, if attempted to be guided by any person not accustomed to it, would instantly be over-set. A Laplander, who is rich, has often more than a thousand rein deer.

The pace of the rein deer, which it can keep up for a whole day, is rather a trot than a bounding. Its hoofs are cloven and moveable, so that it spreads them abroad as it goes, to prevent its sinking in the snow; and as the animal moves along, they are heard to crack with a pretty loud noise.

In summer, these animals feed on various kinds of plants, and seek the highest hills, for the purpose of avoiding the gadfly, which at that period deposits its eggs in their skin; and that to such an enormous extent, that skins are frequently found as full of holes as a colander. Many die from this cause. In winter, their food consists of the lichen, which they dig from beneath the snow with their antlers and feet. When the snow is too deep for them to obtain this plant, they resort to another species of it which hangs on pine trees; and, in severe seasons, the boors often cut down some thousands of these trees, to furnish subsistence to their herds. Attempts have been made, but hitherto without success, to naturalize the rein deer in England.

Trimmer.

4.—*The great Business of Youth.*

Oc'cu-pied, taken up	<i>capio</i>	In-nu'mer-able, too	} <i>numerus</i>
im-port'ant, momentous	<i>porto</i>	many to be counted	
per-ish die for ever	<i>eo</i>	of-fen'ces, transgressions	<i>fendo</i>
con'sti-tu-ted, made	<i>sto</i>	con'fi-dence, trust	<i>fides</i>
com-pared', equalled	<i>par</i>	in'fi-nite-ly, immensely	<i>finis</i>

Man'i-fest, *plain* ; en-dowed', *gifted* ; ac-count'a-ble, *responsible* ; prin'ci-pal, *chief* ; ne-glect'ed, *not attended to* ; for-giv'en, *pardoned*.

IF "the fear of the Lord be the beginning of wisdom," it is manifest, that life's earliest dawn ought to be occupied with this most important subject. It was not, surely, that you might eat and drink, and sleep and wake, and run the round of this world's folly, that God gave you more understanding than the beasts that perish. If you have been endowed with reason, and constituted accountable beings, it is, beyond doubt, your duty to seek after the knowledge of God. Compared with this knowledge, all other objects are worthless and vain. This is "the one thing needful."—"Wisdom is the principal thing : therefore get wisdom : and with all thy getting, get understanding."

Salvation, then, is the great business of youth. The first thing to be sought by you, is "the kingdom of God, and his righteousness," and, till this is done, nothing is done to purpose. If salvation is neglected, it had been better for you that you had never been born. You have been born in sin, and if you are not born again, you can never enter into the kingdom of heaven ; you have been guilty of innumerable offences against God, and if, for Christ's sake, you are not forgiven, you must perish in your sins. Oh ! then, come to Him, who says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear."

It is Jesus of Nazareth who thus addresses you. He

has won the right to your confidence, by giving his life a ransom for your sins. He claims your notice, that he may enrich, and bless you for ever. He promises you freedom and happiness. The wealth of the universe is his, and he can bless you "with all spiritual blessings," and make you infinitely happy, in the favour and friendship of God. He is divine, and "in him dwelleth all the fulness of the Godhead bodily;" he is human, and "will not break the bruised reed, nor quench the smoking flax." His address to each of you is—"Come unto me, and I will give you rest;"—"look unto me, and be ye saved;—I love them that love me, and those that seek me early shall find me."

Morison's Counsels to the Young.

5.—*Hymn by Bishop Heber.*

THE God of glory walks His round,
 From day to day, from year to year,
 And warns us each, with awful sound,
 "No longer stand ye idle here!"

"Ye, whose young cheeks are rosy bright,
 Whose hands are strong, whose hearts are clear,
 Waste not of hope the morning light!
 Ah, fools! why stand ye idle here?"

"And ye, whose locks of scanty grey
 Foretell your latest travail near,
 How swiftly fades your worthless day
 And stand ye yet so idle here?"

"One hour remains, there is but one!
 But, many a shriek, and many a tear,

Through endless years, the guilt must moan
Of moments lost and wasted here !”

O Thou, by all Thy works ador'd,
To whom the sinner's soul is dear,
Recall us to Thy vineyard, Lord,
And grant us grace to please Thee here !

6.—*The Pedler and his Ass.*

In-tense'ly, to a great degree	<i>tendo</i>	Sup-port'ed, borne up	<i>porto</i>
con-su'ming, eating	<i>sumo</i>	de-stroyed' laid waste	<i>struo</i>
pro-vis'ions, food	<i>video</i>	pro-duced', caused	<i>duco</i>
com-posed', settled	}	de-mol'ished, destroyed	<i>molior</i>
pos-i'tion, situation		<i>pono</i>	in-hu-man'i-ty, cruelty
re-mained', continued	<i>maneo</i>	grat'i-fied, indulged	<i>gratus</i>
se-cure'ly, safely	<i>cura</i>	com-ple'ted, finished	<i>pleo</i>

Ped'ler, *a dealer in small wares* ; re-fresh'ment, *food* ; muz'zled, *bound* ; wist'ful-ly, *earnestly* ; a-bun'dance, *plenty* ; pan'niers, *large baskets* ; hor'net, *a large kind of wasp* ; con-ster-na'tion, *amazement*.

It was noon-day, and the sun shone intensely bright, when a pedler, driving his ass laden with the choicest Burslem ware, stopped upon Delamere forest, to take some refreshment. He sat down upon the turf, and after consuming the provisions in his satchel, emptied his dram bottle, and then composed himself to sleep. But the ass, which had travelled many a wearisome mile, without taking a morsel of food, remained muzzled by his side, wistfully viewing the blossoms of furze which grew in great abundance around them. Fatigue and heat, however, overpowered the sensations of hunger, and drowsiness stole on him. He kneeled down, and doubling his legs under him, rested upon his belly, in such a position, that each of

the panniers which he carried, touched the ground, and was securely supported by it. But his slumbers were of short duration. An angry hornet, whose nest had been that morning destroyed, perched upon his back, and stung him to the quick. Roused by the smart, he suddenly sprung up, and by his violent motion, produced a loud jarring of the earthen ware. The pedler awoke in consternation; and snatching his whip, began to lash the ass with merciless fury.

The poor beast fled from his stripes, and was heard of no more; the panniers were thrown off; and the Burslem ware was entirely demolished. Thus did inhumanity, laziness, and passion, meet with deserved punishment.— Had the pedler remembered the craving hunger of the ass, when he gratified his own; or, had he pursued with diligence his journey, after finishing his repast, no part of these misfortunes would have befallen him; and his loss might have been inconsiderable, if unjust severity and rash resentment had not completed his ruin.

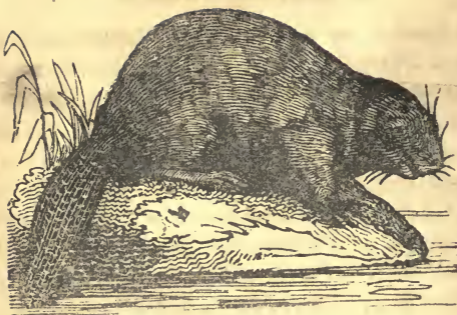
Percival.

7.—*Sloth contrasted with Industry.*

Im-pelled', forced	}	<i>pello</i>	Pre-pares', makes ready	<i>paro</i>
sub-sis'tence, maintenance		<i>sisto</i>	ar-rived', reached	<i>rivus</i>
con-sists', is composed	}	<i>porto</i>	de-rived', fetched	<i>scando</i>
sup-port', sustenance		<i>sto</i>	as-cends', climbs	<i>credo</i>
des'ti-tute, in want of	}	<i>capio</i>	in-cred'i-ble, exceeding belief	<i>pendeo</i>
re-ceived', sustained			per-pen-dic'u-lar, upright	<i>teneo</i>
im-per-cep'ti-ble, not observable			sus'te-nance, food	<i>jacio</i>
			pro-jects', juts out	

Ver'dure, *green colour*; tor'pid, *motionless*; neigh'bour-ing, *adjoining*; sloth'ful, *lazy*; in-dus'tri-ous, *labo-rious*; as-sem'ble, *meet together*; so-ci'e-ty, *company hav-ing one interest*; pen'u-ry, *want*.





The BEAVER. (See page 19.)



The CUCKOO. (See page 20.)

THE Sloth is an animal of South America ; and is so ill formed for motion, that a few paces are often the journey of a week ; and so indisposed to move, that he never changes his place, but when impelled by the severest stings of hunger. He lives upon the leaves, fruit, and flowers of trees, and often on the bark itself, when nothing besides is left for his subsistence. As a large quantity of food is necessary for his support, he generally strips a tree of all its verdure in less than a fortnight ; and, being then destitute of food, he drops down, like a lifeless mass, from the branches to the ground. After remaining torpid for some time, from the shock received by the fall, he prepares for a journey to some neighbouring tree, to which he crawls, with a motion almost imperceptible. At length arrived, he ascends the trunk, and devours, with famished appetite, whatever the branches afford. By consuming the bark, he soon destroys the life of the tree ; and thus the source is lost, from which his sustenance is derived.

Such is the miserable state of this slothful animal. How different are the comforts and enjoyments of the industrious Beaver ! This creature is found in the Northern parts of America ; and is about two feet long, and one foot high. The figure of it somewhat resembles that of a rat. In the months of June and July the beavers assemble, and form a society, which generally consists of more than two hundred. They always fix their abode by the side of a lake or river ; and, in order to make a dead water in that part which lies above and below, they erect, with incredible labour, a dam, or pier, perhaps four-score or a hundred feet long, and ten or twelve feet thick at the base. When this dike is completed, they build their several apartments, which are divided into three stories.

—The first is below the level of the mole, and is for the most part full of water. The walls of their habitations are perpendicular, and about two feet thick. If any wood projects from them, they cut it off with their teeth, which are more serviceable than saws; and, by the help of their tails, they plaster all their works with a kind of mortar, which they prepare of dry grass and clay mixed together. In August or September, they begin to lay up their stores of food; which consist of the wood of the birch, the plane, and of some other trees. Thus they pass the gloomy winter in ease and plenty. These two American animals, contrasted with each other, afford a most striking picture of the blessings of INDUSTRY, and the penury and wretchedness of SLOTH.

Percival.

8.—*The Cuckoo.*

Va-ri'e-ty, intermixture	<i>varius</i>	De-stroys', wastes	<i>struo</i>
u-ni-ver'sal-ly, wholly	<i>unus verto</i>	sub'sti-tutes, lays, puts	<i>sto</i>
an-nounc'es, proclaims	<i>nuncio</i>	in-sid'ious, sly	} <i>sedeo</i>
in-olved', inwrapped	<i>volvo</i>	as-sid-u'i-ty, diligence	
mi'grates, removes	<i>migro</i>	pro'gen-y, offspring	<i>genus</i>
ra-pa'cious. ravenous	<i>rapio</i>	sup-posed', imagined	<i>pono</i>
in-va'ding, attacking	<i>vado</i>	pro-pen'si-ties, inclinations	<i>pendeo</i>

Plu'mage, *feathers*; el'e-gance, *beauty*; pe-cu-li-ar-i-ty, *oddness*; ob-scu'ri-ty, *darkness*; ma-ter'nal, *motherly*; ig'no-rant, *not knowing*; fled'ged, *able to fly*; sup-pos-i-ti'tious, *not real*; prob'a-ble, *likely*.

THE Cuckoo is one of the most noted of the feathered race; and, although it cannot boast any great variety or beauty of plumage, is remarkable for the elegance of its form, and the peculiarity of its habits. It is somewhat

less than a pigeon ; but its form resembles a hawk, and its colour is a greyish blue. Its note is universally known, and, because it announces the approach of summer, it is always listened to with pleasure : but the particulars of its history are involved in obscurity, and the country to which it migrates is yet unknown. It appears to be a bird of the rapacious kind. The female cuckoo makes no nest of her own, but, invading that of some other bird, very often of the wagtail or sparrow, destroys the eggs, and substitutes her own in their place. The bird, on its return, not discovering the cheat, hatches the egg of her insidious invader with the same assiduity, as if it were her own, and, when the changeling is excluded from the shell, continues to feed it with maternal tenderness, ignorant that she is nursing an enemy to her race, and a destroyer of her future progeny. When the young cuckoo is fledged, it quits its supposititious parent, and follows its native propensities. What becomes of this tribe in the winter season is wholly unknown ; but the most general, as well as the most probable supposition is, that, on the approach of winter, both the cuckoo and the swallow migrate to warmer climates.

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9.—*Address to the Cuckoo.*

HAIL, beauteous stranger of the grove !

Thou messenger of spring !

Now heaven repairs thy rural seat,

And woods thy welcome sing.

What time the daisy decks the green

Thy certain voice we hear ;

Hast thou a star to guide thy path,

Or mark the rolling year ?

Delightful visitant ! with thee
 I hail the time of flowers,
 And hear the sound of music sweet
 From birds among the bowers.

The school-boy, wandering through the wood
 To pluck the primrose gay,
 Starts—thy curious voice to hear,
 And imitates thy lay.

What time the pea puts on the bloom,
 Thou fliest the vocal vale,
 An annual guest, in other lands
 Another spring to hail.

Sweet bird ! thy bower is ever green,
 Thy sky is ever clear ;
 Thou hast no sorrow in thy song,
 No winter in thy year !

O ! could I fly, I'd fly with thee !
 We'd make, with joyful wing,
 Our annual visit o'er the globe,
 Companions of the spring.

Bruce.

10.—*The Whistle.*

Di-rect'ly, immediately	}	<i>rego</i>	Ob-served', attended to	}	<i>servo</i>
vol'un-tar-i-ly, of my own		}	<i>volo</i>		ac'tions, doings
- free will	}		<i>turba</i>	sac'ri-fi-cing, giving up	}
he-nev'o-lent, kind		}	<i>flecto</i>	at-ten'dance, waiting	
dis-turb'ing, troubling	}		<i>facio</i>	re-pose', rest	}
re-flec'tions, thoughts		}	<i>venio</i>	con'stant-ly, always	
sub'ject, matter	}		<i>premo</i>	ac-cu'mu-la-ting, heap-	}
e-vent', incident		}	<i>teneo</i>	ing together	
in-pres'sion, recollection	}			con-tract'ed, trought on	}
con-tin'u-ing, remaining		}		himself	
ob-tain', procure	}			con-ceived', thought	}

Hol'i-day, *play-day*; bar'gain, *purchase*; vex-a'tion, *sorrow*; cha-grin', *ill humour*; am-bi'tious, *desirous*; pop-u-lar'i-ty, *favour of the people*; mi'ser, *a covetous person*; laud'a-ble, *praiseworthy*; eq'ui-page, *attendance*; es'ti-mate, *calculation*.

WHEN I was a child, about seven years of age, my friends, on a holiday, filled my pockets with halfpence. I went directly towards a shop, where toys were sold for children, and being charmed with the sound of a *whistle*, that I met by the way, in the hands of another boy, I voluntarily offered him all my money for it. I then came home, and went whistling over the house, much pleased with my whistle, but disturbing all the family. My brothers, and sisters, and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth. This put me in mind what good things I might have bought with the rest of my money; and they laughed at me so much for my folly, that I cried with vexation. My reflections on the subject gave me more chagrin, than the whistle gave me pleasure. This little event, however, was afterwards of use to me, the impression continuing on my mind; so that often, when I was tempted to buy some unnecessary thing, I said to myself, "*Do not give too much for the whistle;*" and so I saved my money.

As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who "*gave too much for the whistle.*"

When I saw any one too ambitious of court-favour, sacrificing his time in attendance on levees, his repose, his liberty, his virtue, and perhaps his friends, to obtain it, I said to myself, "*This man gives too much for his whistle.*"

When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect; "*He pays, indeed,*" said I, "*too much for his whistle.*"

If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others, and the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth:—"Poor man!" said I, "*you indeed pay too much for your whistle.*"

When I met a man of pleasure, sacrificing every laudable improvement of mind, or of fortune, to mere sensual gratification: "*Mistaken man!*" said I, "*you are providing pain for yourself, instead of pleasure; you give too much for your whistle.*"

If I saw one fond of fine clothes, fine furniture, fine equipage, all above his fortune, for which he contracted debts, and ended his career in prison; "*Alas!*" said I, "*he has paid dear, very dear for his whistle.*"

In short, I conceived, that great part of the miseries of mankind, are brought upon them, by the false estimate they make of the value of things, and by their giving too much for their whistles.

Franklin.

11.—On the Creation.

U'ni-verse, whole } creation }	<i>unus, verto</i>	Im-bi'bing, drinking in trans-pa'rent, clear,	<i>bibo</i>
con-sid'ered, regarded } re-sides', dwells }	<i>sedeo</i>	as-sist'ed, helped con-trib'utes, serves	<i>pareo</i> <i>sisto</i> <i>tribuo</i>
✓ pro-por'tioned, equalled	<i>pars</i>	di-ver'si-fy, vary	<i>verto</i>
✓ dis-pens'ing, dealing out	<i>pendo</i>	pros'pect, view	<i>specio</i>
✓ pro-du'cing, causing	<i>duco</i>	cur'rent, course	<i>curro</i>
✓ prog'ress, motion forward	<i>gradior</i>	con'ti-nent, land not dis- joined by the sea from	} <i>teneo</i>
✓ ob-struc'tions, hindrances	<i>struo</i>	other lands	
✓ ro-ta'tion, whirl	<i>rota</i>	re-plen'ished filled	<i>plenus</i>
✓ suc-ces'sive-ly, in regular order	<i>cedo</i>		

Im-mense', *unlimited* ; im-a-gi-na'tion, *thought* ; an'i-mate, *enliven* ; lu'mi-na-ry, *the sun* ; ex-ert'ed, *carried on* ; dis-cov'ers, *discloses* ; veg-e-ta'tion, *growth of plants* ; fer-til'i-ty, *fruitfulness* ; ex-ter'nal, *outward*.

THE universe may be considered as the palace in which the Deity resides ; and the earth, as one of its apartments. We behold an immense and shapeless mass of matter, formed into worlds by his power, and placed at distances, to which even imagination cannot travel. In this great theatre of his glory, millions of suns like our own, animate their respective systems. We behold our own bright luminary, fixed in the centre of its system, wheeling its planets in times proportioned to their distances, and at once dispensing light, heat, and action. The earth, also, is seen with its twofold motion ; producing, by the one, the change of seasons, and by the other, the grateful change of day and night. With what silent grandeur is all this performed ! With what seeming ease ! The works of art are exerted with interrupted force ; and their noisy progress discovers the obstructions they receive : but the earth, with a silent, steady rotation, successively presents every part of its bosom to the sun ; at once imbibing nourishment and light, from that parent of vegetation and fertility.

But, not only are provisions of heat and light thus supplied, the whole surface of the earth is covered with a transparent atmosphere, that turns with its motion, and guards it from external injury. The rays of the sun are thus broken into a genial warmth ; and, while the surface is assisted, a gentle heat is produced in the bowels of the earth, which contributes to cover it with verdure.—

Waters, also, are supplied in healthful abundance, to support life, and assist vegetation. Mountains rise, to diversify the prospect, and give a current to the streams. Seas extend from one continent to the other, replenished with animals, that may be turned to human support; con-
 ducting also to the benefits of commerce, and serving to enrich the earth, with a sufficiency of vapour. Breezes fly along the surface of the fields, to promote health and vegetation. The shades of the evening invite to rest, and the return of the morning calls us to labour.

Goldsmith.

12.—*The Generous Lion.*

De-voured', eaten up	voro	Pro-vi'sion, food	video
ex-pec-ta'tion, seeming wish	specio	ex-pense', cost	pendo
grat'i-tude, thankfulness	gratus	suc-ceed'ed, followed	cedo
un-in-ter-rupt'ed, undis- turbed	} ruptum	de-jec'tion, melancholy	jacio
mag-na-nim'i-ty, great- ness of mind		in-creased', grew greater	cresco
re-quired', needed	} magnus animus	re-fused', would not take	fundo
re-col-lect'ing, remembering		ob'sti-na-cy, firmness	stino
	quero	vol'un-tar-i-ly, of his own free will	} volo
	lego		

In-hu'man-ly, *cruelly*; af-fec'tion, *fondness*; un-for'tu-nate, *unlucky*; gen'er-ous, *bountiful*; u-ni'ted, *joined*; per-pe-tra'tion, *commission*; re-pen'tance, *remorse*; he-roic, *noble*; fam'ished, *starved*.

A CERTAIN person, inhumanly cast a poor little dog, into the den of a lion, in full assurance of seeing him immediately devoured. Contrary, however, to his expectation, the noble animal not only spared the victim, but soon honoured him with particular affection. He regarded the dog as an unfortunate fellow prisoner; who, on his part

from motives of gratitude, was constantly fawning about his generous lord. They long lived together in uninterrupted peace and friendship; one watched, while the other slept. First the lion fed, and then his humble companion. In a word, the magnanimity of the one, and the gratitude of the other, had united them in the closest manner. But a careless servant, forgetting that other creatures required food, as well as himself, left the two friends twenty-four hours without victuals. At last recollecting his charge, he brought them their usual provision; when the dog eagerly caught at the first morsel. But it was at the expense of his life; for the hungry lion instantly seized his poor companion, and killed him. The perpetration of this horrid deed, was instantly succeeded, by a severe and painful repentance. The lion's dejection daily increased. He refused his food with heroic obstinacy; and voluntarily famished himself to death.

Count Tessin's Letters.

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13.—*The Wandering Boy.*

WHEN the winter wind whistles along the wild moor,
And the cottager shuts on the beggar his door;
When the chilling tear stands in my comfortless eye,
Oh! how hard is the lot of the Wandering Boy!

The winter is cold, and I have no vest,
And my heart it is cold as it beats in my breast;
No father, no mother, no kindred have I,
For I am a parentless Wandering Boy.

Yet I had a home, and I once had a sire,
A mother who granted each infant desire;
Our cottage it stood in a wood-embower'd vale,
Where the ring-dove would warble its sorrowful tale.

But my father and mother were summon'd away,
 And they left me to hard-hearted strangers a prey;
 I fled from their rigour with many a sigh,
 And now I'm a poor little Wandering Boy.

The wind it is keen, and the snow loads the gale,
 And no one will list to my sorrowful tale;
 I'll go to the grave where my parents both lie,
 And death shall befriend the poor Wandering Boy.

H. K. White.

14.—*The Sea.*

Col-lec'tion, assemblage	<i>lego</i>	Per-pet'u-al-ly, unceasing	<i>perpes</i>
oc'cu-py, take up	<i>capio</i>	pre-vents', hinders	<i>venio</i>
in-ces'sant, continual	<i>cedo</i>	cor-rupt', putrid, rotten	<i>rumpo</i>
pre-serves', maintains	<i>servo</i>	dis-pers'e', scatter	<i>spargo</i>
ad-apt'ed, fitted	<i>apto</i>	in'jured, hurt	<i>jus</i>
ag-i-ta'tion, motion	<i>ago</i>	pro-duc'tions, fruits	<i>duco</i>

Or-dained', *appointed*; re-gard'ed, *considered*; pu'ri-fy, *make pure*; flow'ing, *rising*; ebb'ing, *falling*; em-ployed', *used*; stag'nant, *motionless*; af-ford', *yield*; pu-tre-fac'tion, *corruption*; cli'mates, *countries*; tem'per-a-ture, *degree of heat*.

OUR globe is covered with water to the extent of two-thirds of its surface, and this collection of water is sometimes termed the ocean, the main, the deep, the sea. It is not without the wisest reasons, that God has ordained the waters of the great deep, to occupy so large a space. The sea ought therefore to be regarded, not as a vast body of water only, but also, on account of the vapours which rise from it, as the source of the rain and snow which fall upon the earth. The waters of the ocean, purify the air by their incessant motion, which also tends to

preserve their own purity. The earth would not have been well adapted for the life of animals, and the health of man, if the waters which surround it on every side, had been impure. The flowing and ebbing of the tides, the continual agitation of the waves, and the saltness of the sea itself, are the great means the Almighty has employed, to maintain its purity. The perpetual motion of the waters, prevents them from becoming stagnant and corrupt; and tends to disperse the salt with which the sea is filled, which, but for this help, would speedily sink to the bottom. If the sea were to lose its saltness, it would soon come to have a very bad smell, by which our health would be injured, and it would no longer afford nourishment to the finny tribes, with which it every where abounds.

Of the cause of its saltness, we are ignorant; but we know that it serves to keep it from putrefaction, to nourish its inhabitants, and to make it well adapted for the motion of vessels of the heaviest burdens. The sea thus becomes the highway, from one part of the globe to another, and by means of ships, we obtain the valuable productions of all countries, and the useful knowledge of all nations. The sea is never so cold in winter, nor so hot in summer, as the land; for, when the surface of the water is cooled in winter, it becomes heavier than that which is beneath it, and therefore sinks; and when it is more heated in summer, it is carried off in vapours, and in this way, the sameness of temperature is preserved.

Various.

15.—*On Sleeping Comfortably.*

Ex'er-cise, labour, mov- ing about	} arceo	Re-quires', demands	quæro
di-ges'tion, dissolution of food in the stomach	} gero	pre-serv'ing, saving	servo
un-dis-turbed', untroubled	turba	at-tend'ed to, heeded	tendo
in'do-lence, laziness	doleo	con'stant, continual	sto
in-ex-pres'si-ble, unutterable	premo	ex-act'ly, completely	ago
rel'a-tive, proportionate	latum	ex-pels', drives out	pello
		re-ceive', admit	capio
		cor-rupt', putrid	ruptum

Spa'ring-ly, *moderately*; func'tions, *powers*; a-gree'a-
bly, *pleasantly*; par'ti-cles, *little parts*; e-scape', *get away*;
pu'tri-fy, *corrupt*; Cal-cut'ta, *capital of British India*;
dis-or'ders, *diseases*; or'i-gin, *beginning*.

IF, after exercise, we feed sparingly, the digestion will be easy and good, the body lightsome, the temper cheerful, and all the animal functions performed agreeably.—Sleep, when it follows, will be natural and undisturbed; while indolence, with full feeding, occasions nightmares and horrors inexpressible. Observe, however, that the quantities of food and exercise, are *relative* things. Those who move much, may, and indeed ought to eat more.—Those who use little exercise, should eat little. In general, mankind, since the improvement of cookery, eat about twice as much as nature requires.

Another means of preserving health to be attended to is, the having a constant supply of fresh air in your bed-chamber. Sleeping in rooms exactly closed, and in beds surrounded by curtains, is a great mistake. No outward air that may come in to you, is so unwholesome, as the unchanged air, often breathed, of a close chamber. As boiling water does not grow hotter by longer boiling, if the particles that receive greater heat can escape, so living

bodies do not putrify, if the particles, as fast as they become putrid, can be thrown off. Nature expels them by the pores of the skin and lungs, and in a free open air they are carried off; but in a close room, we receive them again and again, though they become more and more corrupt. A number of persons crowded into a small room thus spoil the air in a few minutes, and even render it mortal, as in the black hole at Calcutta. A single person is said to spoil only a gallon of air per minute, and therefore requires longer time to spoil a chamber full; but it is done, however, in proportion, and many putrid disorders have their origin from this source.

Franklin's Essays.

16.—*The Bible, the Best Book.*

In-val'u-a-ble, inestimable	<i>valeo</i>	Scrip'tures, sacred writings	<i>scribo</i>
in-fi-dels, unbelievers	<i>fides</i>	in-cred'i-ble, surpassing belief	<i>credo</i>
li-gen'ti-ous, loose, taking } too much liberty	} <i>liceo</i>	pro-cured', obtained	<i>cura</i>
pro-duce', bring forward } con'duct, behaviour		} <i>duco</i>	pur'pose, design
struc'ture, building } in-struct'ing, teaching	} <i>struo</i>		re-cord'ed, registered
			con-cerned', interested
		cir'cum-stance, incident	<i>sto</i>
		re-proof', censure	<i>probo</i>

Fore-fa'thers, *ancestors*; scept'ics, *persons who doubt*; pi'ous, *godly*; par-o'chi-al, *parish*; me-chan'ics, *workmen*; rev'er-ence, *awful regard*; af-fec'tion, *love*; ex-am'ple, *pattern*.

WHAT an invaluable blessing is it to have the Bible in our own tongue! It is not only the oldest, but the best book in the world. Our forefathers rejoiced when they were first favoured with the opportunity of reading it for themselves. Infidels may reject, sceptics may doubt, and

the licentious may sneer ; but no one who ever wished to take away this foundation-stone, could produce any other equal to it, on which the structure of a pious mind, a solid hope, a comfortable state, or wise conduct, could be raised. We are told, that when Archbishop Cranmer's edition of the Bible was printed in 1538, and fixed to a desk in all parochial churches, the ardour with which men flocked to read it, was incredible. They who could, procured it, and they who could not, crowded to read it, or to hear it read in churches, where it was common to see little assemblies of mechanics meeting together for that purpose, after the labour of the day. Many even learned to read in their old age, that they might have the pleasure of instructing themselves from the Scriptures.

It is recorded of Edward VI. that, upon a certain occasion, a paper which was called for in the council-chamber happened to be out of reach : the person concerned to produce it, took a Bible that lay near, and, standing upon it, reached down the paper. The king, observing what was done, ran to the place, and taking the Bible in his hands, kissed it, and laid it up again. This circumstance, though trifling in itself, showed his majesty's great reverence for, and affection to that *best of all books* ; and his example is a striking reproof to those who suffer their Bibles to be covered with dust for months together, or throw them about as if they were of little value, or only a piece of useless lumber.

Buck's Anecdotes.

17.—*The Excellency of the Bible.*

Great God ! with wonder and with praise,
On all thy works I look ;
But still thy wisdom, power, and grace,
Shine brightest in thy book.

The stars that in their courses roll,
Have much instruction given :
But thy good word informs my soul,
How I may climb to heaven

The fields provide me food, and show
The goodness of the Lord ;
But fruits of life and glory grow
In thy most holy word.

Here are my choicest treasures hid,
Here my best comfort lies ;
Here my desires are satisfied,
And hence my hopes arise.

Lord, make me understand thy law ;
Show what my faults have been ;
And from thy gospel let me draw
Pardon for all my sins.

Here would I learn how Christ has died,
To save my soul from hell ;
Not all the books on earth beside,
Such heavenly wonders tell.

Then, let me love my Bible more,
And take a fresh delight,
By day to read these wonders o'er,
And meditate by night.

Watts.

18.—*The Butterfly.* †

In'sects, small animals	<i>seco</i>	Dif'fi-cult, not easy	<i>facilis</i>
pro-duced', brought forth	<i>duco</i>	ap-pear'ing, visible	} <i>pareo</i>
pro-ceeds', comes forth	<i>cedo</i>	trans-pa'rent, clear	
per'fect-ed, completed	<i>facio</i>	ya'ri-ous, different	<i>varius</i>
e-mer'ges, proceeds	<i>mergo</i>	par-tic'u-lar, instance	<i>pars</i>
chrys'al-is, first visible	} <i>chrusos</i>	cor-re-spond', agree	<i>spondeo</i>
change of the grub		sub'stance, matter	<i>sto</i>
com-posed', formed	<i>pono</i>	o-pa'ci-ty, darkness	<i>opacus</i>

Cat'er-pil-lar, *worm*; cors'let, *armour*; gen'er-al-ly, *commonly*; con-cealed', *hidden*; dis-cov'er, *observe*; por-tion, *part*; sphere, *globe or ball*; lus'tre, *brightness*; bril-liant, *sparkling*; di'a-mond, *the most precious of all gems*.

THE butterfly, like most other insects, is first produced as an egg; from this egg proceeds the larva, grub, or caterpillar; which, as soon as it is perfected, takes a new form, that of the chrysalis; and lastly; from the chrysalis emerges the perfect animal. The butterfly may be said to consist of three parts; the head, the corslet, and the body. The body is the hinder part, and is composed of rings which are generally concealed under long hair, with which a part of the animal is clothed. The corslet is more solid than the rest of the body, and in it the four legs and the wings are fixed. Butterflies have six legs, but only make use of four; the two fore-feet are covered by the long hairs of the body, and are sometimes so much concealed, that it is difficult to discover them. The eyes of butterflies have not all the same form; in some, they are the larger portion of a sphere; in others, they are but a small part of it, just appearing from the head; in some also, they are small, and in others, large; but, in all of them the outer coat has a lustre, in which may be discovered all



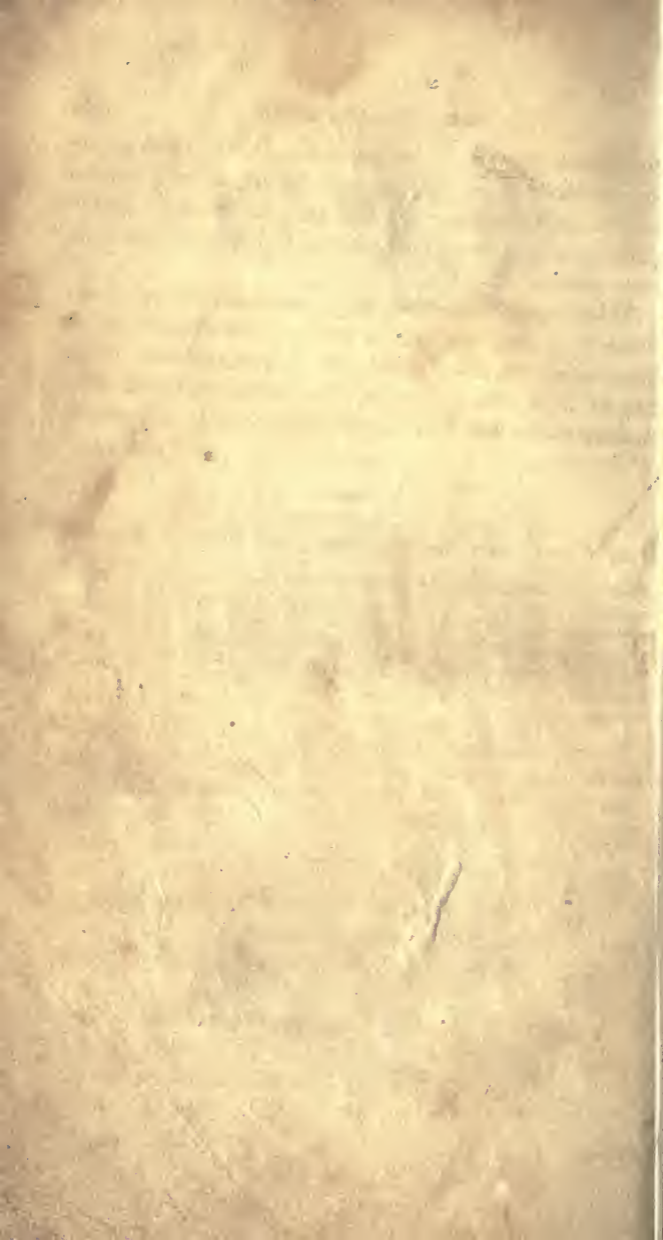
The BUTTERFLY. (See page 34.)



The TIGER. (See page 41.)



The LION. (See page 108.)



the various colours of the rainbow. It has likewise the appearance of a multiplying-glass having a great number of sides, in the manner of a brilliant cut diamond. In this particular, the eyes of the butterfly and of most other insects correspond.

The wings of butterflies are different from those of any other fly: they are four in number, and though two of them be cut off, the animal has the power of flying. They are, in their own substance, transparent, but owe their opacity to the beautiful dust with which they are covered.

Trimmer.

19.—*Canute and his Courtiers; or, Flattery Reproved.*

Mon'archs, kings	<i>arche</i>	Com-mand', order	<i>mando</i>
ter'ri-ble, dreadful	<i>terreo</i>	sub'ject, dependant	}
per-ceive', observe	<i>capio</i>	ab'ject, mean	
gra'cious, merciful	}	re-bel'lious, unruly	<i>bellum</i>
dis-grace', shame		<i>gratus</i>	sa'cred, inviolable
pre-sume', venture	}	syc'o-phants, flatterers	<i>sycos</i>
as-sume', take		<i>sumo</i>	ex-am'ple, pattern

Liege, *sovereign*; el'e-ments, *air, earth, fire, and water*; boister-ous, *furious*; sov'er-eign, *supreme lord*; cour'ti-ers, *fréquenters of a king's palace*; scep'tre, *ensign of royalty*; re-tire', *go back*.

Canute Is it true, my friends, as you have often told me, that I am the greatest of monarchs?

Offa. It is true, my liege; you are the most powerful of all kings.

Oswald. We are all your slaves; we kiss the dust of your feet.

Offa. Not only we, but even the elements, are your

slaves. The land obeys you from shore to shore ; and the sea obeys you.

Canute. Does the sea, with its loud boisterous waves, obey me ? Will that terrible element be still at my bidding ?

Offa. Yes, the sea is yours ; it was made to bear your ships upon its bosom, and to pour the treasures of the world at your royal feet. It is boisterous to your enemies, but it knows you to be its sovereign.

Canute. Is not the tide coming up ?

Oswald. Yes, my liege ; you may perceive the swell already.

Canute. Bring me a chair then ; set it here upon the sands.

Offa. Where the tide is coming up, my gracious lord ?

Canute. Yes, set it just here.

Oswald, (aside.) I wonder what he is going to do.

Offa, (aside.) Surely he is not so silly as to believe us !

Canute. O mighty ocean ! thou art my subject ; my courtiers tell me so ; and it is thy duty to obey me.— Thus, then, I stretch my sceptre over thee, and command thee to retire. Roll back thy swelling waves, nor let them presume to wet the feet of me, thy royal master.

Oswald, (aside.) I believe the sea will pay very little regard to his royal commands.

Offa. See how fast the tide rises !

Oswald. The next wave will come up to the chair. It is folly to stay ; we shall be covered with salt water.

Canute. Well, does the sea obey my commands ? If it be my subject, it is a very rebellious subject. See how it swells, and dashes the angry foam and salt spray over

my sacred person! Vile sycophants! did you think I was the dupe of your base lies? that I believed your abject flatteries? Learn, that there is but one Being whom the sea will obey. He is Sovereign of heaven and earth, King of kings, and Lord of lords. It is only He who can say to the ocean, "Thus far shalt thou go, but no farther, and here shall thy proud waves be stayed." A king is but a man; and a man is but a worm. Shall a worm assume the power of the great God, and think the elements will obey him?—May kings learn to be humble from my example, and courtiers learn truth from your disgrace!

Dr. Aiken.

20.—A Greenland Winter.

Or, the condition of the early Missionaries in that Country.

Ex-cept', unless	}	<i>capio</i>	At'mo-sphere, air	<i>atmos sphaira</i>
con'stant, perpetual			cre-a'ted, caused	<i>creo</i>
rest'ed, reposed, slept	}	<i>sto</i>	ex'quis-ite, piercing	<i>quæro</i>
dis'tant, far off			de-pend'ed, rested	<i>pendeo</i>
ef-fects', consequences	}	<i>facio</i>	dis-joint'ed, separated	<i>jungo</i>
in-ju'ri-ous, hurtful			<i>jus</i>	e-vents', things that happen

Re-sourc'es, *means*; sing'u-lar, *particular*; shroud'ed, *covered*; mis'er-a-bly, *wretchedly*; ex-cu'sa-ble, *pardonable*; fan'cied, *imagined*; ter'rors, *fears*; pit'eous, *mournful*; lag'ging, *slow*.

The return of winter called for all their resources; there was then little enjoyment out of doors, and there was still less within, except constant fires were in each apartment, and warm furs round the body. The doors and windows were carefully closed; but winter, like a serpent, crept into every nook and corner of the dwelling.

The cup, full of heated brandy or water, when laid on the table, was frozen in a few moments. The ice and hoar frost would sometimes spread, in the night time, from the chimney to the stove's mouth, without being thawed by the warmth of the fire. The linen was often frozen in the drawers, and the soft eider-down bed and pillows were stiffened with frost, even while the sleepers rested on them.

One of the most singular effects of the cold, was the frost smoke that rose from the sea in thin volumes, as if from a furnace. This is more injurious to the human frame than the keenest atmosphere; for it was no sooner wafted by the wind over the land, than it created such a cutting and exquisite cold, that, no one could go out of the house, without having his hands and feet bitten. The rising of these wreaths of smoke, from the moveless surface of the sea, was a strange sight: the feeble moon struggling through them: no one stirred abroad at this hour; and every casement and avenue, by which light or air could enter, was shrouded. In the dim twilight of the day that followed, the daring hunter would sometimes venture forth in his sledge to seek the rein deer. It was miserably cheerless to rise from sleep; "yet a little more folding of the hands to slumber," were words excusable here. What charm had the waking hours? How were they to be spent? The fire must be fed carefully, for their life depended on it; and the lamp never suffered to go out, for then they could neither read the few books they possessed, nor work, nor see each other's faces, the only glad sight that was left.

This long night lasted for two months: it began in November, and ended with the middle of January. It

was often made more painful by fancied terrors: sad sounds were often abroad in the air, caused by the meeting of masses of disjointed ice, or the splitting of the rocks with intense cold: even the piteous cry of the seal was sometimes enough to create alarm: there were noises also on the deep and the shore, for which they could not account, so that the exiles were often like the people in Egypt during the plague of darkness. No visitor came to cheer the lagging moments; no friend dropped in to tell of passing events, or share their solitary meal. There were no events to tell of: the land was sealed and covered: within each silent dwelling, the undying lamp was seen to glimmer: every friend was in the distant land of Norway, around their forsaken home.

Carné's Lives.

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21.—*The Secret of being always satisfied.*

Con-tent'ed, satisfied	}	<i>teneo</i>	Im'i-tate, resemble	<i>imitor</i>
dis-pos-i'tion, temper		<i>pono</i>	prel'ate, bishop	<i>latum</i>
op-pos-i'tion, resistance	}	<i>facilis</i>	con-mu'ni-cate, impart	<i>munus</i>
dif-fi-cul-ties, trials			re-plied', answered	<i>plico</i>
fa-cil'i-ty, ease	}	<i>traho</i>	ex-plain', make clear	<i>planus</i>
be-trayed', showed			re-flect', consider	<i>flecto</i>
ad-mired', regarded	}	<i>mirus</i>	prin'ci-pal, chief	}
with love			oc'cu-py, take up	
im-pos'si-ble, impracticable		<i>posse</i>	re-spec't', particular	<i>specio</i>

I-tal'ian, *belonging to Italy*; bish'op, *one of the head clergy*; re-mark'a-ble, *distinguished*; en-coun'tered, *met with*; re-pined', *murmured*; re-flect', *consider*; for'-tu-nate, *lucky*; rea'son, *cause*.

A CERTAIN Italian bishop, was remarkable for his happy and contented disposition. He met with much opposition and encountered many difficulties in his journey through

life: but it was observed that he never repined at his condition, or betrayed the least degree of impatience. An intimate friend of his, who highly admired the virtue which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always satisfied. "Yes," replied the good old man, "I can teach you my secret and with 'great facility. It consists in nothing more, than in making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the bishop. "In whatever state I am, I first of all look up to heaven; and reflect that my principle business *here*, is to get *there*. I then look down upon the earth, and call to mind, that, when I am dead, I shall occupy but a small space in it. I then look abroad into the world, and observe what multitudes there are, who, in every respect, are less fortunate than myself.—Thus I learn where true happiness is placed; where all our cares must end; and how very little reason I have to repine, or to complain."

22.—*Religion compatible with the Happiness of Life.*

Religion sings no gloomy tales,
 When virtue in the heart prevails.
 Her voice is then a seraph's lay,
 That calls to rapture's endless day.

Religion interdicts no joy,
 But what would health and peace annoy;
 She asks a corner in our heart,
 But lets earth share its needful part.

The seaman wet with sleet and rain,
 While watching o'er the midnight main,
 May, as the waves around him roar,
 With silent gaze his God adore.

The husbandman, who breathes the dawn,
 While striding through the dewy lawn,
 Or, bending o'er the healthful plough,
 His humble mind to heaven may bow.

The man of trade may still pursue
 His useful toil with upright view ;
 Yet bless at times with grateful mind,
 The Benefactor of mankind.

Anon.

23.—*The Tiger.*

Ra-pa'cious, ravenous	}	<i>rapio</i>	In-duce', persuade	<i>duco</i>
in-sa'ti-a-ble, not to be satisfied		}	<i>satis</i>	con-sid'er, regard
sat'is-fied, glutted	pre-fer', choose			<i>fero</i>
sa'ti-a-ted, satisfied	fe-ro'cious, fierce			}
quad'ru-ped, a four-footed animal	fe-roc'i-ty, fierceness			
dif-fused', spread	}	<i>quatuor pes</i>	e-las-tic'i-ty, springiness	<i>elao</i>
com-plete'ly, fully			a-gil'i-ty, nimbleness	<i>ago</i>
		<i>fundo</i>	re-straint', confinement	<i>stringo</i>
		<i>pleo</i>	dis-pos-i'tion, temper	<i>pono</i>

Hap'pi-ly, *fortunately* ; spe'cies, *sort* ; cli'mates, *regions* ; re-sem'bles, *has a likeness to* ; min'i-a-ture, *small scale* ; or-na-ment'ed, *adorned* ; dread'ing, *fearing* ; sur-pris'ing, *wonderful* ; oc-ca'sion-al-ly, *sometimes*.

THE tiger is one of the most beautiful, but, at the same time, one of the most rapacious and destructive of the whole animal race. It has an insatiable thirst after blood, and, even when satisfied with food, is not satiated with slaughter. Happily for the rest of the animal race as

well as for mankind, this destructive quadruped is not very common, nor the species very widely diffused, being confined to the warm climates of the east, especially India and Siam. It generally grows to a larger size than the largest mastiff dog, and its form, so completely resembles that of a cat, as almost to induce us to consider the latter as a tiger in miniature. The most striking difference which is observed between the tiger and the other animals of the cat kind, consists in the different marks on the skin. The panther and the leopard are spotted, but the tiger is ornamented with long streaks quite across the body, instead of spots. The ground colour on those of the most beautiful kind, is yellow, very deep on the back, but growing lighter towards the belly, where it softens to white, as also on the throat and the inside of the legs. The bars which cross the body from the back to the belly, are of the most beautiful black, and the skin altogether is so extremely fine and glossy, that it is much esteemed, and sold at a high price, in all the eastern countries, especially China. The tiger is said by some to prefer human flesh to that of any other animal; and it is certain, that it does not, like many other beasts of prey, shun the presence of man; and, far from dreading his opposition, frequently seizes him as his victim. These ferocious animals seldom pursue their prey, but lie in ambush, and bound upon it with a surprising elasticity, and from a distance almost incredible. The strength, as well as the agility of this animal, is wonderful: it carries off a deer with the greatest ease, and will even carry off a buffalo. It attacks all kinds of animals, except the elephant and rhinoceros. Furious combats sometimes happen between the tiger and the lion, in which both occasionally perish. The ferocity of

the tiger can never be wholly subdued: for neither gentleness nor restraint makes any alteration in its disposition.

Bigland.

24.—*Geography.*

Geog'ra-phy, a de- scription of the earth	} <i>ge</i>	Cav'i-ties, hollows	<i>cavus</i>
sci'ence, knowledge		} <i>grapho</i>	ir-reg'u-lar, not regular
di-vi'ded, separated	} <i>scio</i>		de-pres'sions, depths
ac-quire', gain		} <i>viduo</i>	rev-ol-u'tion, rotation
in-sti-tu'tions, establishments	} <i>quero</i>		re-spec'tive, particular
oc-ca'sion, occurrence		} <i>sto</i>	prov'in-ces, districts
	} <i>cadu</i>		en-ter-tain'ing, amusing

El-e-va'tion, *height*; af-fect', *take from*; glob'u-lar, *round*; en-tire', *whole*; cal'cu-la-ted, *computed or reckon-ed*; re-main'der, *what is left*; con-cern', *interest*.

GEOGRAPHY, is that science which makes us acquainted with the form of the earth; the various kingdoms, states, and empires into which its surface is divided, and also with its mountains, rivers, seas, and oceans. By the study of Geography, we come to learn what the different regions of the earth produce, and acquire a knowledge of the customs, manners, ceremonies, and institutions of all the different nations in the world.

It was long supposed, that the earth was a vast extended plain: but it has been found by sailing round it, that it is a huge ball or globe. This is also proved by the appearance of a ship coming towards the land. On such an occasion the highest sails are always seen before the ship itself, which could not be the case, if the earth were not of a globular form. The general form of the earth,

therefore, is that of a ball or globe, nearly round, being flattened at two points, called the *poles*. Its surface, however, is irregular. In some parts, it is hollowed into deep savities, which are filled with the waters of the sea; in other parts, it rises above the level of the water, and forms dry land, the surface of which is diversified by mountains, and valleys. The greatest elevation of mountains above the level of the ocean, does not exceed five miles, and we have no reason to suppose, that the depth of the valleys filled by the sea, is greater. Although these elevations and depressions appear vast to us, yet, they no more affect the globular form of the earth, than the roughness of the skin of an orange, takes from its entire roundness.

The earth is not motionless, as we who live on it, are, from appearances, led to suppose. On the contrary, it is ever in a state of constant and rapid motion, and moves round the sun in one year, or 365 days, and 6 hours, at the rate of sixty-eight thousand miles an hour. By this revolution round the sun, it occasions the change of seasons, and the difference in the respective lengths of the day and night. Besides this motion, it is perpetually whirling round, or revolving on its own axis, and performs a complete revolution of this kind in twenty-four hours. During this whirl, or revolution, part of it is towards the sun, and part of it turned from it, and this is what causes day and night.

The extent of the earth's surface is calculated to be about two hundred millions of square miles. Of this vast extent, water occupies more than two-thirds, while the dry land constitutes the remainder, or nearly one-third. The whole of the dry land is divided by Geographers, into four smaller portions, commonly termed the four quarters

of the globe, and named Europe, Asia, Africa, and America, each of which has numerous islands attached to it.— These four grand divisions are again divided into smaller portions, called *countries*, each of which usually contains men of one nation, speaking the same language. Countries are divided into states or provinces, containing cities, towns, and villages. Thus, our own country is divided into thirty-three *counties* or *shires*, and these are again subdivided into parishes.

The study of Geography is very entertaining, and highly useful to all. There is not, says a sensible writer, a son or daughter of Adam, who has not some concern in the science of geography.

Various.

25.—*Of the Five Senses.*

Op-er-a'tions, works	}	<i>opera</i>	E-vinced', shown, proved	<i>vinco</i>
per-form', execute		}	<i>forma</i>	il-lus'trate, make clear
for-ma'tion, structure	}		<i>specio</i>	vi-bra'tions, quick motions
in-spec'tion, close		}	<i>specio</i>	con-vey', carry
examination	nox'ious, hurtful			<i>noceo</i>
ob'ject, substance	}	<i>jacio</i>	pro-tec'tion, defence	<i>tego</i>
ad-mits', lets in		}	<i>mitto</i>	ex-haust'ed, spent
e-mit', send out	}		<i>pando</i>	ag'i-ta-ted, put in motion
ex-pand'ed, opened		in-struc'tion, information		<i>struo</i>

I-de'as, *imagination*s; or'gans, *natural instruments*; ex'er-cise, *use*; ex-ter'nal-ly, *outwardly*; in-ter'nal, *inward*; ac-com'mo-da-ted, *suited*; pur-su'ing, *following*; ap-prized', *informed*; ad-van'ta-ges, *benefits*; ver'bal, *uttered by mouth*; mem'brane, *web of fibres interwoven*; en-dowed', *gifted*; rep'tiles, *animals that creep upon many feet*.

All our ideas are obtained either by *sensation* or *reflection*, that is to say, by means of our five senses, as *seeing*,

hearing, smelling, tasting, and feeling, or by the operations of the mind.

Seeing.—The *eyes* are the organs of seeing, and are beautifully adapted for the office they have to perform.—They are so constructed as to allow us to see things near, or at a distance; to confine ourselves to the inspection of one object, or to take in at once a large sphere of vision. The part of the eye which admits the light, without which nothing can be seen, may be expanded or contracted, according as the rays are more or less powerful. This fact is remarkably evinced in the eyes of the cat and of the owl. Indeed, nothing affords a more striking proof of the kind providence of God, than the peculiar formation of the eyes of different animals, each exactly suited to their peculiar modes of life: those of moles, fishes, and birds, remarkably illustrate this fact.

Of all the senses, that of sight is in most frequent and continual exercise. It fills the mind with the greatest variety of ideas, which it gathers both from the works of nature, and the writings of the wise and good of all ages.

Hearing.—The *ears* are the organs of this sense. In many animals the ear has externally the form of a trumpet, and is thus best adapted for gathering the sound, and bringing it to the internal parts. In man, however, it contains many turnings and windings, which receive the vibrations of air in every direction, and convey them to the part called the *drum*, which is the actual seat of this sense. To prevent the entrance of noxious insects, which are apt to take up their abode in every little hole, Nature has secured the passage of the ear, with a bitter substance called *ear-wax*.

The formation of the ears of animals, is beautifully accommodated to their peculiar habits of life. In beasts of prey, the trumpet part is inclined forwards, that they may easily catch the sound of those they are pursuing. But animals which depend on flight as their chief means of protection, have these organs turned backwards, that they may be readily apprized of the approach of their enemies.

The motion of the parts of a body, or the striking of one body against another, occasions a vibration in the air, which is similar to the effect produced in water, when a stone is thrown into it. Circle succeeds circle, till the power of motion is exhausted; and, just as any light substance within the influence of these circles is agitated by them, so, when our ear is within reach of these vibrations of air, the sensation of sound is produced. The ears are, therefore, the medium through which all sensations of sound reach the mind: without them, we should be deprived of the advantages of verbal instruction, the pleasures of conversation, and the charms of music.

Smelling.—The *nose* is the organ of this sense, and it is by means of the division of the nerves upon the membrane which lines the nostrils, that we perceive those odorous vapours which float in the atmosphere. Animals which require a nicer and keener smell, are, therefore, endowed with a greater perfection of this organ. By means of this sense, beasts find whatever is necessary for the preservation of their life; birds and reptiles discover their food; and many animals are apprized of the approach of their enemies. Though the sense of smelling, is not so important to man, as the other senses are, yet, it adds much to his pleasure, and is the medium through which he derives all his ideas of odours.

Tasting.—The organs of this sense, are, the *tongue* and the *palate*, but principally the *tongue*. Though bodies which emit light, sounds, and scents, are seen, heard, and smelt at a distance, yet no bodies can produce taste, without being immediately applied to the tongue or palate.—Our enjoyment would be considerably abridged, if we had not the faculty of distinguishing different kinds of food by our taste.

Feeling.—This sense is spread over the whole body, but the *fingers* are particularly adapted by their form, to become its chief organs. It is by them, that we more especially distinguish, whether things are hard, soft, smooth, rough, wet or dry. The hair, nails, and teeth of man, are destitute of the sense of feeling, as are also the horns, hoofs, claws, feathers, wool, and hair of other animals.

Various.

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26.—*The Orphan Boy.*

Stay, Lady—stay, for mercy's sake,
 And hear a helpless orphan's tale!
 Ah! sure my looks must pity wake—
 'Tis want that makes my cheek so pale.
 Yet I was once a mother's pride,
 And my brave father's hope and joy;
 But in the Nile's proud fight he died—
 And I am now an Orphan Boy.

Poor foolish child! how pleased was I,
 When news of Nelson's victory came;
 Along the crowded streets to fly,
 And see the lighted windows' flame!

To force me home my mother sought,
 She could not bear to see my joy ;
 For with my father's life 'twas bought :
 And made me a poor Orphan Boy !

The people's shouts were long and loud ;
 My mother shuddering, closed her ears ;
 " Rejoice ! rejoice !" still cried the crowd ;
 My mother answered with her tears.
 " Oh ! why do tears steal down your cheek,"
 Cried I, " while others shout for joy ?"
 She kiss'd me, and in accents weak,
 She called me her poor Orphan Boy !

" What is an Orphan Boy ?" I said,
 When suddenly she gasp'd for breath ;
 And her eyes closed ;—I shriek'd for aid—
 But, Ah ! her eyes were closed in death !
 My hardships since I will not tell ;
 But now no more a parent's joy—
 Ah, lady ! I have learn'd too well
 What 'tis to be an Orphan Boy !

Oh ! were I by your bounty fed !—
 Nay, gentle lady ! do not chide :
 Trust me, I mean to earn my bread ;
 The sailor's Orphan Boy has pride.
 Lady ! you weep :—what is't you say ?
 You'll give me clothing, food, employ !
 Look down, dear parents ! look and see
 Your happy, happy, Orphan Boy.

Mrs. Opie.

27.—*Androcles and the Lion.*

Op-por-tu'ni-ty, fit time	<i>porto</i>	Re-solved', determined	<i>solvo</i>
an'guish, pain	<i>ango</i>	sur-ren'der-ing, giving up	<i>rendre</i>
ben-e-fac'tor, one who } does a kind deed }	<i>bene</i>	spec-ta'tors, onlookers	<i>specio</i>
sub-sist'ed, lived	<i>facio</i>	an-tag'on-ist, adversary	<i>agon</i>
sup-plied', furnished	<i>sisto</i>	con-grat-u-la'tions, ex- } pressions of joy }	<i>gratus</i>
as-sid-u'i-ty, diligence	<i>pleo</i>	pos-ses'sion, keeping	<i>posse</i>
	<i>sedeo</i>		

Pro-con'sul*, *Roman officer*; com-plain'ing, *sorrow-ful*; re-cov'ered, *regained*; pur-suit', *search*; sod'den, *boiled*; sol'i-tude, *lonely place*; ca'ter-ing, *providing food*; cus'tom-ar-y, *usual*; am-phi-the'atre, *round theatre*; wist'ful-ly, *attentively*; blan'dish-ment, *fondness*, ca-ress', *endearment*.

ANDROCLES was the slave of a noble Roman, who was pro-consul of Africa. He had been guilty of a fault for which his master would have put him to death, had he not found an opportunity to escape out of his hands, and flee into the deserts of Numidia. As he was wandering among the barren sands, and almost dead with heat and hunger, he saw a cave in the side of a rock. He went into it; and finding at the farther end of it a place to sit down upon, rested there for some time. At length, to his great surprise, a huge overgrown lion entered at the mouth of the cave, and, seeing a man in it, immediately made towards him. Androcles gave himself up for gone; but the lion, instead of treating him as he expected, laid his paw upon his lap, and, with a complaining kind of voice, fell a licking his hand. Androcles, after having recovered himself a little from the fright he was in, observed the lion's paw to be exceedingly swelled by a large thorn that stuck

* Proconsul, a Roman officer who governed a conquered country with the authority of the chief magistrate of the Roman commonwealth.

in it. He immediately pulled it out, and by squeezing the paw very gently, made a great deal of corrupt matter run out of it, which probably freed the lion from the great anguish he had been in for some time. The lion left him upon receiving this good office, and soon after returned with a fawn which he had just killed. This, he laid down at the feet of his benefactor, and went off again in pursuit of his prey. Androcles, after having sodden the flesh of it by the heat of the sun, subsisted upon it till the lion had supplied him with another.—He lived many days in this frightful solitude; the lion catering for him with great assiduity. Being tired at length of this savage society, he resolved to deliver himself up into his master's hands, and suffer the worst effects of his displeasure, rather than be thus excluded from mankind. His master, as was customary for the pro-consul of Africa, was at that time getting together a present of all the largest lions that could be found in the country, in order to send them to Rome, that they might furnish out a show to the Roman people. Upon his poor slave's surrendering himself into his hands, he ordered him to be carried away to Rome as soon as the lions were in readiness to be sent; and that, for his crime, he should be exposed to fight with one of the lions in the amphitheatre. This was all performed accordingly.—Androcles, after such a strange run of fortune, was now in the area of the theatre, amidst thousands of spectators, expecting every moment when his antagonist would come out upon him. At length, a monstrous lion leaped out from the place where he had been kept hungry for the show. He advanced with great rage towards the man; but, on a sudden, after having regarded him a little wistfully, fell to the ground, and crept towards his feet

with all the signs of blandishment and caress. Androcles after a short pause, discovered that it was his old Numidian friend, and immediately renewed his acquaintance with him. Their mutual congratulations were very surprising to the beholders; who, upon hearing an account of the whole matter from Androcles, ordered him to be pardoned, and the lion to be given up into his possession. Androcles returned at Rome the kind services which he had received from him in the deserts of Africa. He was afterwards frequently seen leading the lion about the streets of Rome; the people every-where gathering about them and repeating to one another, "This is the lion who was the man's host; this is the man who was the lion's physician."

Spectator.

28.—*On Metals.*

At-tract'ed, allured, drew	<i>traho</i>	Mal-le-a-bil'i-ty, pro-	} <i>malleus</i>
ad-mired', wondered at	<i>mirus</i>	perty of spreading	
ex-pe-di'tion, quickness	<i>pes</i>	when hammered	} <i>duco</i>
in-tense', violent, strong	<i>tendo</i>	duc-til'i-ty, capacity of be-	
con-ver-sa'tion, talk	<i>verto</i>	ing drawn out in length	
flex'i-ble, easily bent	<i>flecto</i>	fu-si-bil'i-ty, capacity of	} <i>fundus</i>
dis-ting'uish, know one	} <i>stinguo</i>	being melted by fire	
from another by any		com-bined', united	<i>binus</i>
mark	} <i>facio</i>	prob'a-bly, likely	<i>probo</i>
ef-fec'tu-al-ly, completely		ac'ci-dent, casualty, chance	<i>cado</i>
pro-cured', obtained	} <i>cura</i>	min-er-al'o-gy, the doc-	} <i>logos</i>
cu'ri-ous, nice		trine of minerals	

Ex-am'ine, *search into*; fash'ioned, *shaped*; man'aged, *wrought*; qual'i-ties, *properties*; bril-lian-cy, *lustre*; min-er-als, *matters dug out of mines*; bril-liant, *shining*; ex-pe'ri-ence, *practice or frequent trial*; ex-per'i-ment, *trial*.

GEORGE and HARRY, with their tutor, one day in their walk were driven by the rain to take shelter in a black-

smith's shed. The shower lasting some time, the boys in order to amuse themselves, began to examine the things around them. The great bellows first attracted their notice, and they admired the roaring it made, and the expedition with which it raised the fire to a heat too intense for them to look at. They were surprised at the dexterity with which the smith fashioned a bar of iron into a horse-shoe; first heating it, then hammering it well on the anvil, cutting off a proper length, bending it round, turning up the ends, and lastly, punching the nail holes. They watched the whole process of fitting it to the horse's foot, and fastening it on; and it had become fair some minutes, before they showed a desire to leave the shop and proceed on their walk.

I could never have thought, says George, beginning the conversation, that such a hard thing as iron could have been so easily managed.

Nor I neither, said Harry.

Tutor. It was managed, you saw, by the help of fire. The fire made it soft and flexible, so that the smith could easily hammer it, and cut it, and bend it to the shape he wanted; and then by dipping it in water, he made it hard again.

G. Are all metals managed in the same manner?

T. They are all worked by the help of fire in some way or other, either in melting them, or making them soft.

G. There are a good many sorts of metals, are there not?

T. Yes, thirty-eight; and if you have a mind I will tell you about the principal ones and their uses.

G. Pray do, Sir.

H. Yes ; I should like to hear it of all things.

T. Well then. First, let us consider what a metal is. Do you think you should know one from a stone ?

G. A stone !—Yes, I could not mistake a piece of lead or iron for a stone.

T. How would you distinguish it ?

G. A metal is bright and shining.

T. True—brilliancy is one of their qualities. But glass and crystal are very bright, too.

H. But one may see through glass, and not through a piece of metal.

T. Right. Metals are brilliant, but opaque, or not transparent. The thinnest plate of metal that can be made, will keep out the light as effectually as a stone wall.

G. Metals are very heavy, too.

T. In general they are ; but there are some metals which are lighter than water ; these light metals, however, are difficult to be procured, and are more curious than useful. Well, what else ?

G. Why, they will bear beating with a hammer, which a stone would not without flying in pieces.

T. Yes ; that property of extending or spreading under the hammer is called *malleability* ; and another, like it, is that of bearing to be drawn out into a wire, which is called *ductility*. Metals have both these, and much of their use depends upon them.

G. Metals will melt, too.

H. What ! will iron melt ?

T. Yes ; all metals will melt, though some require greater heat than others. The property of melting is called *fusibility*. Do you know any thing more about them.

G. No ; except that they come out of the ground, I believe.

T. That is properly added, for it is that circumstance which makes them rank among minerals. To sum up their character, then, a metal is a brilliant, opaque, heavy, malleable, ductile, and fusible mineral.

G. I think I can hardly remember all that.

T. The *names* may slip your memory, but you cannot see metals at all used, without being sensible of the *things*.

G. But what are *ores*? I remember of seeing a heap of iron ore which men were breaking with hammers, and it looked only like stones.

T. The *ore* of a metal is the state in which it is generally met with in the earth, when it is so mixed and combined with stony and other matters, as not to show its proper qualities as a metal.

H. How do people know it, then?

T. By experience. It was probably accident which, in the early ages, discovered that certain minerals, by the force of fire, might be made to yield a metal. The experiment was repeated on other minerals; so that in length of time, all the different metals were found out, and all the different forms in which they lie concealed in the ground. The knowledge of this is called *Minerology*, and a very important science it is.

Evenings at Home.

29.—*Self-Denial.*

Re-col-lect'ed, remembered	<i>lego</i>	Pro-pos'al, offer	<i>pono</i>
prom'ise, assure	<i>mitto</i>	e-quipped', dressed	<i>eques</i>
in-cli-na'tion, disposition	<i>clino</i>	bar-om'e-ter, an instru-	} <i>baros</i>
hes-i-ta'tion, delay	<i>haereo</i>	ment for measuring	
ap'pe-tite, desire of food,	} <i>peto</i>	the weight of the air	} <i>caedo</i>
hunger		<i>specio</i>	
e-spe'cial-ly, particularly	<i>premo</i>	hem'i-sphere, half globe	} <i>placco</i>
sup-pressed', kept in		com-pl'a'cen-cy, pleasure	

Re-mind'ed, *put in mind*; drol'ler-y, *idle jokes*; ral'ly, *deride*; with-draw'ing, *taking back*; self-de-ni'al, *self-refusal*; dis-ap-point'ed, *defeated*; sud'den-ly, *instantly*; a-gree'a-ble, *pleasant*.

The clock had just struck nine, and Harry recollected, that his mother had desired them not to sit up a moment after the clock struck. He reminded his elder brother of this order. "Never mind," said Frank, "here is a famous fire, and I shall stay and enjoy it."—"Yes," said Harry, "here is a famous fire, and I should like to stay and enjoy it; but that would not be self-denial, would it, Frank?"—"Nonsense," said Frank, "I shall not stir yet, I promise you."—"Then, good night to you," said Harry.

Six o'clock was the time at which the brothers were expected to rise. When it struck six the next morning, Harry started up; but the air felt so frosty, that he had a strong inclination to lie down again. "But no," thought he, "here is a fine opportunity for self-denial;" and up he jumped without farther hesitation. "Frank, Frank," said he to his sleeping brother, "past six o'clock, and a fine star-light morning!" "Let me alone," cried Frank, in a cross, drowsy voice. "Very well, then, a pleasant nap to you," said Harry, and down he ran as gay as the lark. After finishing his Latin exercise, he had time to take a pleasant walk before breakfast; so that he came in fresh and rosy, with a good appetite, and what was still better, in a good humour. But poor Frank, who had just tumbled out of bed when the bell rang for prayer, came down, looking pale and cross, and cold, and discontented. Harry, who had some sly drollery of his own, was just beginning to rally him on his forlorn appearance, when he recollected his resolution. "Frank does not like

to be laughed at, especially when he is cross," thought he ; so he suppressed his joke : and it requires some self-denial even to suppress a joke.

During breakfast his father promised, that if the weather continued fine, Harry should ride out with him before dinner on the grey pony. Harry was much delighted with this proposal ; and the thought of it occurred to him very often during the business of the morning. The sun shone cheerily in at the parlour windows, and seemed to promise fair for a fine day. About noon, however, it became rather cloudy, and Harry was somewhat startled to perceive a few large drops upon the flag-stones in the court. He equipped himself, nevertheless, in his great coat at the time appointed, and stood playing with his whip in the hall, waiting to see the horses led out. His mother now passing by, said, " My dear boy, I am afraid there can be no riding this morning ; do you see, that the stones are quite wet ?"—" Dear mother," said Harry, " you surely do not imagine that I am afraid of a few drops of rain ; besides, it will be no more than a shower, at any rate." Just then his father came in, who looked first at the clouds, then at the barometer, and then at Harry, and shook his head. " You intend to go, papa, don't you ?" said Harry. " I must go, I have business to do ; but I believe, Harry, it will be better for you to stay at home this morning," said the father. " But, Sir," repeated Harry, " do you think it possible, now, that this little sprinkling of rain should do me the least harm in the world, with my great coat and all ?" " Yes, Harry," said his father, " I do think that even this sprinkling of rain may do you harm, as you have not been quite well. I think, too, it will be more than a sprinkling. But you

shall decide on this occasion for yourself; I know you have some self-command. I shall only tell you, that your going this morning would make your mother uneasy, and that we both think it improper; now determine." Harry again looked at the clouds, at the stones, at his boots, and last of all, at his kind mother, and then he recollected himself. "This," thought he, "is the best opportunity for self-denial, that I have had to-day;" and he immediately ran to tell Roger that he need not saddle the grey pony.

"I should like another, I think, mother," said Frank, that day at dinner, just as he had despatched a large hemisphere of mince pie. "Any more for you, my dear Harry?" said his mother. "If you please; no, thank you, though," said Harry, withdrawing his plate; "for," thought he, "I have had enough, and more than enough, to satisfy my hunger, and *now* is the time for self-denial."

"Brother Harry," said his little sister after dinner, "when will you show me how to do that pretty puzzle you said you would show me a long time ago?" "I am busy now, child," said Harry, "don't tease me now, there's a good girl." She said no more, but looked disappointed, and still hung upon her brother's chair. "Come, then," said he, suddenly recollecting himself, "bring me your puzzle," and laying down his book, he very good-naturedly showed his little sister how to place it.

That night, when the two boys were going to bed, Harry called to mind, with some complacency, the several instances, in which in the course of the day he had exercised self-denial, and he was on the very point of communicating them to his brother Frank. "But no," thought he, "this is another opportunity *still* for self-denial; I will not say a word about it; besides to boast of it would

spoil all." So Harry lay down quietly, making the following sage reflections :—"This has been a pleasant day to me, although I have had one great disappointment, and done several things against my will. I find that self-denial is painful for a moment, but very agreeable in the end ; and, if I proceed on this plan every day, I shall stand a good chance of leading a happy life."

Jane Taylor.

—◆—

30.—*The Sluggard.*

'Tis the voice of the sluggard—I heard him complain,
 " You have waked me too soon, I must slumber again."
 As the door on its hinges, so he on his bed
 Turns his sides, and his shoulders, and his heavy head.
 " A little more sleep, and a little more slumber,"
 Thus he wastes half his days, and his hours without number :

And when he gets up, he sits folding his hands,
 Or walks about saunt'ring, or trifling he stands.
 I pass'd by his garden, and saw the wild brier,
 The thorn, and the thistle, grow broader and higher ;
 The clothes that hang on him are turning to rags ;
 And his money still wastes, till he starves or he begs.
 I made him a visit, still hoping to find
 He had taken more care for improving his mind :
 He told me his dreams, talk'd of eating and drinking,
 But he scarce reads his Bible, and never loves thinking.
 Said I then to my heart, " Here's a lesson for me,
 That man's but a picture of what *I* might be ;
 But thanks to my friends for their care in my breeding,
 Who taught me betimes to love working and reading."

Watts.

31.—*The Golden Mean.*

RECEIVE, dear friend, the truths I teach,
So shalt thou live beyond the reach
 Of adverse fortune's power :
Not always tempt the distant deep,
Nor always timorously creep
 Along the treacherous shore.

He that holds fast the golden mean,
And lives contentedly between
 The little and the great,
Feels not the wants that pinch the poor,
Nor plagues that haunt the rich man's door,
 Imbittering all his state.

The tallest pines feel most the power
Of wintry blast ; the loftiest tower
 Comes heaviest to the ground ;
The bolts that spare the mountain's side,
His cloud-capt eminence divide,
 And spread the ruin round.

The well-informed philosopher
Rejoices with a wholesome fear,
 And hopes in spite of pain ;
If winter bellow from the north,
Soon the sweet spring comes dancing forth,
 And Nature laughs again.

What if thy heaven be overcast ?
The dark appearance will not last ;
 Expect a brighter sky :
The god that strings the silver bow
Awakes sometimes the muses too,
 And lays his arrows by.

If hindrances obstruct thy way,
 Thy magnanimity display,
 And let thy strength be seen ;
 But, Oh ! if Fortune fill thy sail
 With more than a propitious gale,
 Take half thy canvas in.

Cooper.

32.—*Exercises on Words the same in Sound, but
 different in Signification.*

Air, the atmosphere.	Hare, an animal.
heir, an inheritor.	hair, covering of some animals
ere, before.	
e'er, ever.	see, to view, to behold.
	sea, the ocean.
as-sent', agreement.	
as-cent', a going up.	rite, a ceremony.
	right, correct.
aisles, passages in a church.	wright, a workman.
isles, islands.	write, to express in writing.
all, every one.	coun'cil, an assembly.
awl, a shoemaker's tool.	coun sel, advice.
altar, the sacramental table.	home, one's dwelling.
alter, to change.	holm, the evergreen oak.

FREQUENT exercise in the open *air*, tends to promote health, which is the greatest of all temporal blessings.—*Ere* he that is an *heir* of glory, enter into his blessed inheritance, he may have to encounter many of those tribulations, from which no believer *e'er* yet was exempted.

Forty days after Christ's resurrection, he made his glorious *ascent* into heaven, in the presence of his disciples, and to this blessed truth, none but infidels will refuse to give their *assent*.

Some churches are remarkable for spacious *aisles*. Numerous *isles* are in the Mediterranean sea, and New Holland is the largest *isle* in the whole world.

All men are sensible of the utility and benefit of shoes, but the skill of the artizan who makes them, would be of little avail without an *awl*.

Ere a man can be an acceptable guest at the *altar* of God, he must *alter* his manner of life—what he formerly loved and practised, he must now hate and utterly forsake.

A *hare* is a timid animal, and is not covered with *hair* like the dog which is employed to hunt it down, but with *fur*.

The *sea*, when calm, is beautiful, but when we *see* it during a storm, we may truly affirm it to be sublime.

Circumcision was a Jewish *rite*, in place of which we have the sacrament of Baptism. Were I to *write*, that a *r-i-g-h-t* is a workman, then I would commit an error, and consequently would not be *right*.

The *council* will soon meet, and should it attend to the *counsel* of them who speak wisely, much good may be anticipated.

A beautiful *holm* grows within a few paces of my much loved *home*.

SECTION II.

1.—*Education.*

Ed-u-ca'tion, training	duco	Cor-rec'tion, punishment	rego
com-mu'nity, public	}	re-verse', contrary	verto
com-mu'ni-cate, impart		munus	tendo
de-fects', imperfections	}	tor'tu-ring, tormenting	tortum
mis-for'tune, calamity	facio	ex'cel-lent, very superior	celsus
sus-cep'ti-ble, capable	fors	coun'te-nanced, encouraged	teneo
pre'ju-dice prepossession	capió	ge'nius, superior talent	genus
	judico		

In-ex-cu'sa-ble, *without excuse*; re-tard', *hinder*; coun'ter, *contrary*; as-signs', *appoints*; ac-qui'ring, *gaining*; mal'a-dy, *disease*; re-proach', *censure*; har'mo-ny, *agree-ment*; met'tle, *spirit*; bar-bar'i-ties, *cruelties*; in-cul'cate, *impress*; pur-loin'ing, *steal'ing*.

THE proper education of youth is of the highest importance, both to themselves and the community, being the natural means of preserving religion and virtue: and the earlier good instructions are given, the more lasting must they prove.

To deny children instruction, seems as unnatural as to withhold from them their necessary subsistence. And the excellent plan on which education is conducted in this part of the kingdom, by the establishment of so many respectable parochial schools, brings instruction to the very doors, as it were, of all ranks and classes in society: and, therefore, renders ignorance quite inexcusable.

Attending constantly at school is the great hinge on which the whole machine of education turns. Nothing

tends more to retard the progress of youth than a loitering disposition, especially when countenanced by parents, who ought never to let their commands run counter to the master's; but whatever task he assigns to be done at home, they should be careful to see it performed exactly, in order to keep their children out of idleness, as well as to promote their progress.

Parents should endeavour to be sensible of their children's defects and want of genius, and not to blame the master, when his greatest skill, with some, will produce but a small degree of improvement. But the misfortune is, that a fond mother, though her son be of an ungovernable temper, will not scruple to say, "He is a meek child, and will do more with a *word* than a *blow*," when neither words nor blows are of any avail.

Some children are of a very dull and heavy disposition, and are a long time in acquiring but a little learning; and yet their parents deem them as susceptible of improvement as those of the most bright and promising parts: and, when it happens that they improve but slowly, though in proportion to their abilities, they are hurried about from school to school, till at last they lose that share of learning, which, by remaining at the same school, they might have been masters of. Such parents resemble a sick but impatient man, who employs a physician to cure him of his malady, and then, because the distemper requires *time* as well as skill, to produce health, tells him, he has all along taken a wrong method; turns him off, and then applies to another, whom he requites in the same manner;—and thus proceeds, till the distemper becomes incurable.

Children are very apt to carry home, and report to their parents, what they see and hear at school, and often

more than truth ; and some parents are found weak enough to believe them, and even to encourage them. Hence those misunderstandings between parents and teachers, which are sometimes carried so high, that the parent, in the presence of his child, will reproach the teacher with hard names and abusive language, to the utter ruin of his child's education and improvement. If parents would have their children improve in their education, they must cause them to submit to the little imaginary hardships of the school, and support them under these by suitable encouragement. They should not fall out with the teacher upon every idle tale, nor allow, much less encourage, their children to speak to his disadvantage, but rather impress on them frequently, and by all means, that they ought to be good boys, to attend to their books, to be always obedient to their master, and that, if they are not, they must undergo correction. It is very observable what harmony is between the master and scholars, when the latter are taught to have a good opinion of the former ;—with what ease does the scholar learn ! with what pleasure does the master communicate ! But the great misfortune is, that while the master endeavours to keep peace, good harmony, and friendship among his scholars, they are generally taught the reverse at home. It is indeed but too common for children to encourage one another, and to be encouraged by their friends, in savage and brutal contention, and to count it a hopeful sign of mettle to give the last blow, if not the first, whenever they are provoked ; forgetting that for children to love, and to be affectionate to one another, may have the happiest influence on their future lives.

Add to this, the cruel delight which some are seen to

take in torturing such poor animals and insects as have the misfortune to fall into their hands. Children should not only be restrained from such barbarities, but should be trained up from the cradle with an abhorrence of them; and at the same time be taught that golden rule of humanity, "*To do to others as we would they should do to us.*"

It is highly necessary that youth should be early made sensible of the scandal of telling lies. To this end, parents must inculcate upon them betimes that most necessary virtue,—*the virtue of speaking truth*, as one of the best and strongest bonds of human society, and as the foundation of all moral honesty.

Injustice (I mean the tricking of each other in trifles, which happens so frequently among children, and is very often countenanced by the parents, and looked upon as a sign of promising genius,) ought to be checked and discouraged, lest it should betray them into the crime of pilfering and purloining in their riper years; to which the grand enemy of mankind is ever ready to prompt them.

Immoderate anger, and love of revenge, must never be suffered to take root in children. If any of these passions be cherished or overlooked in them, they will in a short time grow headstrong and unruly, and when they come to be men, will corrupt the judgment, turn good nature into ill humour, and understanding into prejudice and wilfulness.

What is here remarked respecting the education of boys, is equally applicable to girls, who are in a great measure overlooked among the lower ranks of society.

2.—*Conversion a source of Joy to the Angels.*

HARK! hark! the angels strike their lyres,
In yonder realms above;
And each seraphic voice conspires,
To swell the song of love.

Hark! hark! a sweeter strain they sing—
More joyful notes they raise;—
Why do these loud hosannas ring?
Why all these shouts of praise?

A sinner has returned to God,
He sorrows for his sins,
He enters on the narrow road,
And his new life begins.

All his affections warmly glow,
His hatred turns to love;
His heart, but lately fix'd below,
Now dwells on things above.

O'er him more joy is felt at once,
By all the host of heaven,
'Than over ninety-nine just ones,
Who have been long forgiven.

And why more rapturous lays for *one*,
Than *many* who adore?
Their song for *him* is just begun—
They sung for *them* before.

J. Anderson.

3.—*Europe.*

Pop'u-la-ted, peopled	}	<i>populus</i>	Ter'ri-tory, district	}	<i>terra</i>
re-pub'lics, governments without kings			civ'il-ized, reclaimed from savageness		
in-ge-nu'i-ty, natural talent	}	<i>genus</i>	col'o-nies, bodies of peo-	}	<i>colonia</i>
in-tel'li-gence, knowledge			ple drawn from their native country to inha-		
in-hab'i-tants, people	}	<i>habeo</i>	bit distant places	}	<i>finis</i>
vig'our, active strength			re-fined', polished		
pen-in'su-las, lands	}	<i>pene</i>	eff'orts, endeavours	}	<i>fortis</i>
almost surrounded			as'pect, appearance		
by water		<i>insula</i>			

Eu'rope, Med-i-ter-ra'ne-an, At-lan'tic, Rus'sian, Fin'-land, Swe'den, Nor'way, Den'mark, Turk'ey, It'a-ly, Port'u-gal, Neth'er-lands, Swit'zer-land, Prus'si-a, Aus'tri-a, Eu-ro-pe'an, Ger'ma-ny.

EUROPE, is bounded by the Frozen Ocean on the north, by Asia on the east, by the Mediterranean sea on the south, and by the Atlantic Ocean on the west. It is the smallest of the four principal divisions formerly termed the quarters of the globe, but the most thickly populated. The ingenuity, industry, and intelligence of its inhabitants, and the progress they have made in learning, in science, and in the arts, render it by far the most important division of the world. Its climate is more agreeable, and better adapted to the health and vigour of the human frame, than that of any other portion of the globe of equal extent.

The extensive territory of the Russian Empire forms the eastern half of Europe. Northern Europe is occupied by the northern part of Russia, and by Finland, Sweden, Norway, and Denmark. The south of Europe consists of three peninsulas; the most eastern of which is Turkey; the middle is Italy; and the western is divided between Spain and Portugal. In the middle regions of Europe

we find the Netherlands and France upon the coast; the numerous states of Germany, and the little republics of Switzerland, border upon these on the east; and the powerful states of Prussia and Austria succeed, separating the rest of Europe from Russia. On the western coast are the islands which form the United Kingdom of Great Britain and Ireland.

All other civilized countries of the world were peopled from Europe; and all the European nations except Germany, Prussia, Austria, Switzerland, and Italy, possess colonies in the other quarters of the globe. There are few countries on the continent well provided with schools for the instruction of the poor, and the lower classes are generally in a state of great ignorance and poverty. The higher classes are mostly well educated and refined; but indolent and luxurious.

So far as we can read the future designs of Providence from the present aspect of affairs, it is from the nations of Europe, that all great efforts to enlighten the nations, which still dwell in darkness, and in the region of the shadow of death, must proceed.

Various.

4.—*Gold.*

De-nom'in-a-ted, named	<i>nomen</i>	Sub'stance, body	<i>sto</i>
per'fect, complete	<i>facio</i>	gen'u-ine, real	<i>genus</i>
con-sid'er-a-ble, long	<i>sedeo</i>	co-he'sion, tenacity	<i>haereo</i>
de-grees', little and little	<i>gradior</i>	par'ti-cles, little parts	} <i>pars</i>
sus-tain', support	} <i>teneo</i>	por'tion, part	
te-nac'i-ty, cohesion			in-fer', conclude

Pow'der-y, *dusty*; brittle, *easily broken*; plat'i-na, *the heaviest metal*; coun'ter-feit, *not genuine*; a-dul'ter-a-ted, *corrupted*; em-broi'der-y, *kind of needle work*; tar'nish, *lose brightness*.

GOLD and silver are denominated *perfect* metals, because they cannot be destroyed by fire. Other metals, if kept a considerable time in the fire, change by degrees into a powdery or scaly matter called *calx*. Calx is that drossy film which collects upon the surface of lead after it has been kept melting a while, and in time, the whole lead would change to such a substance. When a poker, or piece of iron, is made red hot, some scales separate from it, which are brittle and drossy. All metals undergo these changes, except gold and silver; but these, if kept ever so long in the hottest fire, undergo no loss or change, and are therefore perfect metals. Besides this, gold has several other remarkable properties. It is between nineteen and twenty times as heavy as an equal bulk of water, and, therefore, is the heaviest of all metals except platina. This weight is a ready means of discovering counterfeit gold coin from genuine; for, as gold must be adulterated with something much lighter than itself, a false coin, if, of the same weight with the true, will be sensibly bigger.

Gold is the most malleable of all metals. Leaf-gold is made by beating a plate of gold, placed between pieces of skin, with heavy hammers, till it is spread out to the utmost degree of thinness. And so great is its capability of being extended, that a single grain of the metal, which would scarcely be bigger than a large pin's head, may be beaten out to a surface of fifty square inches; and is so very thin, that it will almost float upon the air.

Gold is also the most ductile of all metals. Gold-wire as it is called, is made with silver, over-laid with a small proportion of gold, which is drawn out along with it. In the wire commonly used for laces, embroidery, and the like, a grain of gold is made to cover a length of three

Each passing day in beauty didst thou grow,
And now three hundred years thy form has stood
But soon thy goodly beauty must be low—
Low in the dust, proud monarch of the wood !
Fell'd by the axe's blow.

A change comes o'er thy lot;—and can it be
That this brave vessel which in harbour rides,
Is formed and fashioned of the noble tree,
To be the sport of waves, and winds, and tides—
A traveller of the sea ?

Yes !—thou must pass to regions far away,
Where the hot sun in tropic skies doth glow ;
Or where his beams, with faint and sickly ray,
But half light up the silver fields of snow
That skirt some Arctic bay.

No more in verdant greenwood shalt thou hear
The lark's sweet hymn, that bids the sun farewell ;
For whistling winds and thunder peals are near,
And ocean greets thee with his roaring swell,
And stormy skies appear.

Go bounding o'er the waves, like war-horse gay !
Clear be the skies, and gently breathe the wind
Uncheck'd by winds or waves, hold on thy way
And safe return to those, who, left behind,
Now for thy coming pray.

And, oh ! may He, whose all-creating power
Bade thee spring up from earth, a stately tree,
And decked thy feet with many a pretty flower,
Guide thee in safety o'er the pathless sea,
When storms tempestuous lour.

7.—*Gravitation.*

Des'ti-tute, in want of	sto	Med-i-ta'tion, thought	meditor
in-qui'ry, examination	quaero	com-par'i-son, likeness	par
at-trac'tion, power of	traho	grav-i-ta'tion, attraction	} gravis
drawing to		of the earth	
ten'den-cy, inclination	tendo	con-tin'u-al-ly, always	teneo

Dis-cov'er-ies, *things found out*; in-ci-dent, *circum-stance*; par'ti-cle, *atom*; pro-di'gious, *very large*; un-der-stand', *comprehend*.

SIR ISAAC NEWTON was led to make some of his great discoveries, by seeing an apple fall from a tree. This incident led him to think by what means it fell to the ground. There were only two ways by which it could be moved; either by its own power of motion, or by the power of something else moving it. The apple, being destitute of life, could not move itself, and, therefore, must have been brought to the ground by some other power—what that power was, formed the subject of Sir Isaac's inquiry.—After deep meditation, he discovered that there was a law in nature, called *attraction*, by virtue of which, every particle of matter, that is, every thing of which the world is composed, draws towards it every other particle of matter, with a force proportioned to its size and distance. Two marbles placed upon a table, have a tendency to come together, and, if there were nothing else in the world, they would come together; but the marbles themselves are attracted by the table, by the ground, and by every thing else in the room; and these different attractions pull against each other. Now, the globe of the earth is a prodigious mass of matter, to which nothing near it can bear any comparison. It draws, therefore, with mighty force, every thing within its reach, which is the cause of their falling; and this is called the gravitation of

bodies, or that which gives them weight. When we lift up any thing, we act against this force, for which reason, what we lift seems heavy to us, and it seems the heavier, the more matter it contains, since that increases the attraction of the earth for it. Gravitation, then, or the attraction of the earth, acts upon every thing alike. It pulls us continually to the ground, and the reason why we do not stick to it, is, because we are alive, and have therefore a power of self-motion, which enables us, to a certain degree, to overcome the attraction of the earth. But the reason, why we cannot jump a mile high, as well as a foot, is this attraction, which brings us down again, after the force of the jump is spent. It is by means of this attraction also, that we do not fall off the earth; and we may easily understand, how people on the other side of the globe, whose feet are turned towards ours, stand as firmly, and walk as securely as we do.

Various.

8.—*Alfred the Great.*

Mon'archs, kings	<i>arche</i>	Con-vin'ces, persuades	<i>vinco</i>
as-signed', allotted	<i>signum</i>	re-quest'ed, asked	<i>quaero</i>
af-flict'ed, troubled	<i>fligo</i>	re-main'ing, left	<i>maneo</i>

Boun'ti-ful, *liberal*; man'i-fest, *plain*; dis'si-pa-ted, *wasted*; ac-count'a-ble, *answerable*; dis-pens'er, *bestower*; temp-ta'tions, *inducements*; al-lure'ments, *enticements*; ex-trem'i-ties, *utmost distresses*; prov-i-den'tial, *effected by Providence*; Ath'el-ney, *an island in Somersetshire*; Som'er-set-shire, *a county in England.*

ALFRED the Great was one of the wisest, the best, and the most bountiful monarchs that ever swayed the sceptre of this realm. Every hour of his life had its peculiar business assigned it. He divided the day and the night into three portions of eight hours each; and, though much

afflicted with a very painful disorder, assigned only eight hours to sleep, meals, and exercise; devoting the remaining sixteen, one half to reading, writing, and prayer, and the other half to public business. From this wise arrangement, it is manifest, that this great man regarded Time not as a trifle to be dissipated, but as a rich talent entrusted to him, and for which he was accountable to the Great Dispenser of it. And, surely, if a person like him, in the highest station of life, amidst all the temptations of ease, and affluence, and pleasure, was thus careful to husband time, and fill up the fleeting moments of life with some useful employment, how much must those be without excuse, who have no such allurements, and yet murder their days by indolence and dissipation.

During the retreat of this famous prince, at Athelney, in Somersetshire, after the defeat of his forces by the Danes, the following circumstance happened, which, while it convinces us of the extremities to which that great man was reduced, will give us a striking proof of his pious and benevolent disposition. A beggar came to his little castle there, and requested alms, when the queen informed the king, "that they had only one small loaf remaining, which was not sufficient for themselves, and their friends, who were gone in quest of food, though in little hopes of success." The king replied, "Give the poor Christian one half of the loaf. He that could feed five thousand men with five loaves and two fishes, can certainly make that half of the loaf serve more than our necessities." Accordingly, the poor man was relieved; and this noble act of charity was soon repaid, by a providential store of fresh provisions, with which his people returned.

9.—A Remarkable Occurrence.

Re-fused', declined	<i>fundo</i>	Cred'it, belief	<i>credo</i>
in'stinct, natural desire	<i>stinguo</i>	re-ports', rumours	<i>porto</i>
lang'ua-ges, tongues	}	ru'di-ments, elements	<i>rudis</i>
ling'uis't, person skilled		}	hab'its, customs
in different languages	}		rep-u-ta'tion, credit
af-fect'ed, concerned		<i>facio</i>	pub'lic, whole people
con-sti-tu'tion, bodily frame	<i>sto</i>	of a nation	<i>populus</i>

Hack'ney-boat, *boat for hire*; Ley'den and Am'ster-dam, *cities of the Netherlands*; em'in-ent, *distinguished*; se'cret-ly, *privately*; com-pas'sion, *pity*; ex-am-i na'tion, *questioning*; gip'sy, *fortune-teller*; un-ac-count'a-bly, *strangely*; min'is-ter, *agent*.

ABOUT twenty years ago, as the hackney-boat which carries passengers from Leyden to Amsterdam, was putting off, a boy, running along the side of the canal, desired to be taken in; which the master of the boat refused, because the lad had not money enough to pay the usual fare. An eminent merchant who was in the boat, being pleased with the looks of the boy, and secretly touched with compassion towards him, paid the money for him, and ordered him to be taken on board. Upon talking with him afterwards, he found that he could speak readily in three or four languages; and learned, upon farther examination, that he was stolen away, when he was a child, by a gipsy, and had rambled ever since, with a gang of those strollers, up and down several parts of Europe. It happened that the merchant, whose heart seems to have inclined towards the boy by a secret kind of instinct, had himself lost a child some years before. The parents after a long search for him, gave him up for drowned in one of the canals with which that country abounds; and the mother was so affected at the loss of a fine boy, who was her only son, that she died of grief for it. Upon laying together all

particulars, and examining the several moles and marks, by which the mother used to describe the child when he was first missing, the boy proved to be the son of the merchant, whose heart had so unaccountably melted at the sight of him. The lad was very well pleased to find a father who was so rich, and likely to leave him a good estate: and the father, on the other hand, was not a little delighted to see a son return to him, whom he had considered as lost, with such a strength of constitution, sharpness of understanding, and skill in languages.—Here the printed story leaves off: but, if credit may be given to reports, our linguist, having received such extraordinary rudiments towards a good education, was afterwards trained up in every thing that becomes a gentleman: wearing off, by little and little, all the vicious habits and practices that he had been used to, in the course of his wanderings. Nay, it is said, that he has since been employed in foreign courts upon national business, with great reputation to himself, and honour to those who sent him; and, that he has visited several countries, as a public minister, in which he formerly wandered, as a gipsy. *Addison.*

10.—*The Beggar Man.*

AROUND the fire, one wintry night,
The farmer's rosy children sat;
The faggot lent its cheering light,
And jokes went round and careless chat.
When hark! a gentle hand they hear
Low tapping at the bolted door;
And thus, to gain their willing ear,
A feeble voice was heard to implore.

“Cold blows the blast across the moor,
The sleet drives hissing in the wind ;
Yon toilsome mountain lies before,
A dreary, treeless waste behind.

“My eyes are weak and dim with age ;
No road, no path, can I descry ;
And these poor rags ill stand the rage
Of such a keen inclement sky.

“So faint I am—these tottering feet
No more my palsied frame can bear ;
My freezing heart forgets to beat,
And drifting snows my tomb prepare.

“Open your hospitable door,
And shield me from the biting blast ;
Cold, cold it blows across the moor,
The weary moor that I have passed !”

With hasty steps the farmer ran,
And close beside the fire they place
The poor half-frozen beggar man,
With shaking limbs and blue-pale face.

The little children flocking came,
And chafed his frozen hands in theirs,
And busily the good old dame
A comfortable mess prepares.

Their kindness cheered his drooping soul,
And slowly down his wrinkled cheek
The big round tears were seen to roll,
And told the thanks he could not speak.

The children, too, began to sigh,
And all their merry chat was o'er :
And yet they felt, they knew not why,
More glad than they had done before.

11.—*The Magnet, or Loadstone.*

Dif-fused', spread	<i>fundo</i>	Nat'u-ral-ists, persons	} <i>nascor</i>
re-sides', dwells	<i>sedeo</i>	versed in natural his-	
sus-pend'ed, hung	<i>pendeo</i>	tory, or in natural	} <i>pello</i>
mar'i-ner,	<i>mare</i>	philosophy	
nav'i-ga-tor	<i>navis</i>	re-pels', drives back	} <i>plico</i>
di-rect', regulate	<i>rego</i>	ap-plied', put	

Ex-trem'i-ties, *ends*; com-mu'ni-cated, *imparted*; re-search'es, *inquiries*; oc-ca'sion-al-ly, *sometimes*; dis-cov'er-ing, *finding out*.

OF all minerals, the magnet or loadstone is the most singular in its properties. It is an iron ore of a dark grey colour, and has the property of attracting iron. This virtue, however, is not equally diffused through the whole stone, but resides chiefly in its two extremities, which are termed its *poles*. If a magnet be suspended by a string, and put in motion, it will, when left to itself, point one of its poles to the north, and the other to the south. This regular direction, which varies only a little in some particular parts of the earth, has given the name of the north pole to that extremity of the magnet which points to the north, and the south pole, to that which points to the south. The properties of attracting iron and pointing to the north, may be communicated to iron itself, by rubbing it against the loadstone. This discovery introduced the magnetic needle, or mariner's compass, by which the navigator is enabled to steer across the ocean, the traveller to direct his course with safety in the pathless desert, and the miner to guide his researches after treasures in the bowels of the earth.

Though naturalists have not been able to discover why loadstone attracts iron, and why it points to the north; yet they have been successful in discovering some of its

properties. They have found that it does not at all times, nor in all places, point exactly to the north, but that it occasionally inclines a little to the east, sometimes to the west, and that these variations are sometimes more and sometimes less. They have also observed that its attractive power was as strong when they placed any other substance between it and iron. Glass, fire, water, men, animals, and every metal, except iron itself, give free passage to the magnetic fluid, and do not prevent its acting upon iron. They have also discovered that the north pole of one magnet attracts the south pole of another, and that the north pole of one repels the north pole of another, and that the south poles when applied together also repel each other. It is supposed that the power of attracting resides in the iron as well as in the magnet. To prove this, we have only to suspend a magnet at one end of the beam of a balance, and attach to its other extremity a weight equal to that of the magnet, and, when the balance is thus made perfectly equal, place a piece of iron beneath it, and the magnet attracted by the iron will descend.

Various.

12.—*Eve and Mary.*

Ap-peared', were seen	} <i>pareo</i>	Ren-o-va'tion, renewal	<i>novus</i>
re-spec'tive-ly, individ-		} <i>specio</i>	deg-ra-da'tion, disgrace
ually, separately	} <i>habeo</i>		ac'ces-so-ry, helping forward
con-spic'u-ous, eminent		} <i>struo</i>	in-tro-du'cing, bringing in
ex-hib'it, show	} <i>creo</i>		dis-pensed', dealt out
in-struc'tive, conveying		} <i>struo</i>	re-demp'tion, ransom
knowledge	} <i>scio</i>		re-plen'ish, fill
in-stru-ment'al, helpful		} <i>scio</i>	con'scious-ness, inward
de-stry'ing, ending			persuasion
cre-a'tive, able to create	<i>creo</i>	com-mu'nion, fellowship	<i>munus</i>

Ex-tra-or'di-nar-y, *remarkable*; tar'nished, *dimmed*; dis-ar-ranged', *disordered*; or'i-gin, *descent*; en-ven'om-

ing, *poisoning* ; ul'ti-mate-ly, *lastly* ; di-ver'si-ties, *varieties* ; e-vent'u-al-ly, *at last* ; cher'u-bim, *angels* ; ec-stat'ic, *transporting*.

THE two most extraordinary women that ever appeared in the world, were unquestionably Eve, "the mother of all living," and Mary, "the mother of Jesus Christ."—They occupied, respectively, the highest stations, and the most important points of time, that ever fell to the lot of mortals ; and they exhibit an instructive contrast. Eve lived at the beginning, and Mary at "the fulness of time." Eve saw the glories of the new-made world soon after creative wisdom had pronounced it all "very good," and before sin had tarnished its beauty, and disarranged its harmonies. Mary beheld it rising from the ruins of the fall, at the moment of its renovation, and at the dawn of its happiest day. Eve was placed in the most glorious and conspicuous situation, and fell into a state of meanness and degradation. Mary was of obscure origin and lowly station, but was raised by a signal appointment of Providence, to the highest eminence. Eve was accessory to the ruin of man : Mary, instrumental in the birth of Him, who came as the Restorer and Saviour of mankind. Eve beheld the fatal curse first take effect, in overcasting the heavens with clouds ; in withering the blossoms of Paradise, envenoming the spirit of the animal creation, disordering the human frame ; and ultimately destroying it, and introducing all the nameless diversities of woe, which fill up the history of human life. Mary witnessed the beginning of that long series of blessings, which Divine love has for ages dispensed to man, "through the redemption that is in Christ Jesus," and, which, will eventually replenish the cup of existence, with unmingled sweetness.

and perfect joy. Eve witnessed, with a trembling consciousness of guilt, the awful descent of those mighty cherubim, and a flaming sword which turned every way, to keep the way of the tree of life," and which were placed at the east end of the garden of Eden." Mary, with feelings of ecstatic rapture, beheld the angel Gabriel standing before her, with the smiles of heaven upon his countenance, heard his benediction, and held "communion sweet," with the holy messenger.

Cox's Female Scripture Biography.

13.—*A Christian's Day.*

LORD, let my thoughts on angel wings,
 At waking, rise to Thee,
 Ev'n ere the lark at "Heaven's gate sings"
 Her hymn of ecstasy!
 And, as the light, through night's dark stole,
 Increaseth more and more,
 May brighter ardours in my soul
 Thy Providence adore!
 While drinking in the healthful air,
 While gazing round on earth and sky;
 Lord, let my heart the influence share,
 Which nerves my frame, and fills mine eye!
 Let rapture wake the grateful glow,
 Till Thou alone my worship be!
 Since all that Nature can bestow
 Of bliss or beauty, flows from Thee!
 As oft I break my daily bread,
 Or plentiful or scant,
 Oh! may I ne'er forget to spread
 The board of humbler want!

And, as my temperate cup I take
 With fervent gratitude,
 May that glad act the memory wake
 Of Christ's atoning blood!
 When slumbers, soft as noiseless snow,
 Descend upon mine eyes,
 Lord, let me sink to rest, as though
 I never more should rise!
 Let thy blest Spirit, from my breast,
 The world, and sin, have driven,
 So, that if death these lids have press'd,
 My soul may wake in Heaven!

Miss A. M. Porter.

14.—*England.*

Pop'u-lous, numer- } ously inhabited }	<i>populus</i>	Com'merce, trade	<i>mercor</i>
fer'tile, fruitful	<i>fero</i>	u-ni-ver'si-ties, schools	} <i>unus</i>
moun'tains, high hills	<i>mons</i>	where all the arts and	
cul'ti-va-ted, tilled	<i>colo</i>	sciences are taught	} <i>verto</i>
a-dorned', ornamented	<i>orno</i>	and studied	
con-nect'ed, joined	<i>necto</i>	an-tiq'ui-ty, age	<i>antiquus</i>
nav-i-ga'tion, sailing	<i>navis</i>	di'a-lects, subdivisions of	} <i>lego</i>
con-ve'nience, comfort	<i>venio</i>	languages	
ex-pe-di'tion, speed	<i>pes</i>	cap'i-tal, chief city	<i>caput</i>
		sit'u-at-ed, placed	<i>situs</i>

Cot'ta-ges, *small houses*; peas'an-try, *country people*;
 in-teg'ri-ty, *honesty*; bra'ver-y, *courage*; sur-pass'es, *ex-*
cels; cel'e-bra-ted, *famous*.

ENGLAND is the largest, the most populous and fertile portion of the British Isles. Its surface is generally level or waving, with a fertile soil, and watered by numerous streams. A ridge of mountains of moderate height, passes from Cumberland through the Northern counties to the Southern part of Wales, and renders these parts of the kingdom rough or mountainous. There are also some

barren moors and heaths of considerable extent, in other parts of the kingdom. The climate is mild and moist, and produces a beautiful deep verdure, which is scarcely seen in other countries; but it is less favourable for the ripening of grain and fruits. The land is highly cultivated in general; divided by green hedges; and adorned with neat cottages, and elegant country seats, which render it one of the most beautiful countries of Europe.—England is watered by numerous streams, and these are connected by a great number of canals, some of them passing through mountains and over rivers, which give it a very extensive inland navigation. It is also remarkable for the excellence of its roads and bridges, and for the convenience and expedition of travelling.

England is very thickly settled, and the peasantry are, generally, honest and industrious. The merchants of England are distinguished for integrity and wealth, the mechanics for their skill, and the sailors and soldiers for their bravery. The Welsh peasantry are remarkable for their industry, intelligence, and honesty. England surpasses the other portions of the United Kingdom in commerce, improvements, and wealth. It contains the two most celebrated Universities, Cambridge and Oxford, and several public schools of great antiquity and reputation. England is divided into forty counties, and Wales into twelve. In many of the counties there are peculiar dialects, which a stranger cannot understand, and in Wales, the Welsh language is spoken almost exclusively. London is the capital of England, and is remarkably well situated for commerce, and is the richest, most populous, and most commercial city of the civilized world.

Woodbridge's Geography.

15.—*Whang, the Miller.*

Ac-quis-i'tions, gains	<i>quaero</i>	Re-peat'ed, again used	<i>peto</i>
afflu-ence, wealth	<i>fluo</i>	re-paired', went	<i>paro</i>
in-formed', told	<i>forma</i>	rap'tures, extreme joys	<i>rapio</i>
dis-con-tin'ued, left off	<i>teneo</i>	as-sist', help	<i>sisto</i>
dis-gust'ed, dis-pleased	<i>gusto</i>	trans'ports, raptures	<i>porto</i>

Av-ar-i'cious, *greedy*; in'ti-mate, *familiar*; fru-gal'i-ty, *thriftiness*; in'ter-vals, *from time to time*; cus'tom-ers, *employers*; un-der-mine', *dig under*; mat'tock, *pickaxe*; o'men, *sign*; im-a'gined, *conjectured*.

WHANG, the miller, was naturally avaricious; nobody loved money better than he, or more respected those that had it. When people would talk of a *rich* man in company, Whang would say I know him very well; *he* and I have been very long acquainted; *he* and I are intimate. But if ever a *poor* man was mentioned, he had not the *least* knowledge of the *man*: he might be very *well*, for aught *he* knew; but he was not fond of making many acquaintances, and loved to *choose* his company. Whang, however, with all his eagerness for riches, was *poor*. He had nothing but the profits of his mill to support him; but though these were small, they were certain: while *it* stood and went, he was sure of eating; and his frugality was such, that he every day laid some money by, which he would at intervals count and contemplate, with much satisfaction. Yet still his acquisitions were not equal to his desires; he only found himself above want, whereas he desired to be possessed of affluence. One day, as he was indulging these wishes, he was informed that a neighbour of his had found a pan of money under ground, having dreamed of it three nights running before. These tidings were daggers to the heart of poor Whang. "Here am I," says he, "toiling and moiling from morning to night

for a few paltry farthings, while neighbour Thanks only goes quietly to bed, and dreams himself into thousands before morning. O that I could dream like him! With what pleasure would I dig round the pan! how sily would I carry it home! not even my wife should see me: and then, O the pleasure of thrusting one's hand into a heap of gold up to the elbow!" Such reflections only served to make the miller unhappy: he discontinued his former assiduity; he was quite disgusted with small gains, and his customers began to forsake him. Every day he repeated the wish, and every night laid himself down in order to dream. Fortune, that was for a long time unkind, at last, however, seemed to smile upon his distress, and indulged him with the wished-for vision. He dreamed that under a part of the foundation of his mill, there was concealed a monstrous pan of gold and diamonds, buried deep in the ground, and covered with a large flat stone. He concealed his good luck from every person, as is usual in money-dreams, in order to have the vision repeated the two succeeding nights, by which he should be certain of its truth. His wishes in this also were answered; he still dreamed of the same pan of money, in the very same place. Now, therefore, it was past a doubt; so getting up early the third morning, he repaired alone with a mattock in his hand, to the mill, and began to undermine that part of the wall, to which the vision directed. The first omen of success that he met with, was a broken ring; digging still deeper, he turned up a house tile, quite new and entire. At last, after much digging, he came to a broad flat stone, but so large, that it was beyond man's strength to remove it. "There," cried he in raptures, to himself, "there it is; under this stone, there is room for a very large pan of

diamonds indeed. I must e'en go home to my wife, and tell her the whole affair, and get her to assist me in turning it up." Away, therefore, he goes, and acquaints his wife with every circumstance of their good fortune. Her raptures, on this occasion, may easily be imagined; she flew round his neck, and embraced him in an agony of joy; but these transports, however, did not allay their eagerness to know the exact sum; returning, therefore, to the place where Whang had been digging, there they found—not, indeed, the expected treasure; but the mill, their only support, undermined and fallen!

Goldsmith.

16.—*Silver.*

Pro-cured', obtained	<i>cura</i>	Or-na-ment'al, adorning	<i>orno</i>
fa'mous, celebrated	<i>fama</i>	pre-vent', hinder	<i>venio</i>
ca'pa-ble, admits	<i>capio</i>	cor-ro'ded, eaten away	<i>rodo</i>

Po-to'si, in *Upper Peru*; prop'er-ties, *qualities*; tar-nished, *sullied*; gen'er-al-ly, *commonly*; rar'i-ty, *uncommonness, scarceness*.

Henry. ARE there any silver mines in the British islands?

Tutor. We have no silver mines *properly* so called; but silver is procured in some of our lead mines. There are pretty rich silver mines, however, in various parts of Europe; but the richest of all, are in Peru, in South America.

George. Are not the famous mines of Potosi there?

T. They are; but shall I now tell you some of the properties of silver?

G. Oh! yes, by all means.

T. Well, then—it is the other *perfect* metal. And is

as little liable to rust as gold, though indeed it is easily tarnished.

H. I believe silver-plate must generally be cleaned before it can be used.

T. Plate, however, is not made of pure silver, any more than silver coin and silver utensils of all kinds. An alloy is mixed with it, as with gold to harden it; and that makes it more liable to tarnish.

G. Bright silver, I think, is almost as beautiful as gold.

T. It is the most beautiful of the white metals, and is capable of a very fine polish; and this, together with its rarity, makes it to be used for a great variety of ornamental purposes. It is, moreover, nearly as ductile and malleable as gold.

G. I have had silver-leaf, and it seemed as thin as gold-leaf.

T. It is nearly so; and is used for silvering, just as gold-leaf is for gilding. It is also common to cover metals with a thin coating of silver, which is called plating.

H. I have seen a saucepan silvered over in the inside; what was that for?

T. To prevent the victuals from getting any taint from the metal of the saucepan; for silver is not capable of being corroded or dissolved by any of the liquids used for food, as iron and copper are.

H. And that is the reason, I suppose, why fruit knives are made of silver.

T. It is; but the softness of the metal makes them bear a very poor edge.

G. Does silver melt easily?

T. Silver and gold both melt with greater difficulty

than lead ; not, indeed, till they are above a common red heat. As to the weight of silver, it is nearly one-half less than that of gold, being only eleven times heavier than water.

Evenings at Home.

17.—*The Hour of Prayer.*

BLEST hour ! when mortal man retires
 To hold communion with his God,
 To send to heaven his warm desires,
 And listen to the sacred word.

Blest hour ! when earthly cares resign
 Their empire o'er his anxious breast,
 While all around the calm divine
 Proclaims the holy day of rest.

Blest hour ! when God himself draws nigh,
 Well pleased his people's voice to hear,
 To list the penitential sigh,
 And wipe away the mourner's tear.

Blest hour ! for then where He resorts,
 Foretastes of future bliss are given,
 And mortals find His earthly courts
 The House of God—the Gate of Heaven.

Hail, peaceful hour, supremely blest,
 Amid the hours of worldly care !
 The hour that yields the spirit rest,
 That sacred hour—the hour of prayer.

And when *my* hours of prayer are past,
 Oh ! may I leave these Sabbath days,
 To find eternity at last
 A never ending hour of praise.

Rev. T. Raffles.

18.—*The Sabbath Bell.*

THE Sabbath-Bell!—how sweetly breathes
 O'er hill and dale that hallowed sound,
 When Spring her first bright chaplet wreathes
 The cotter's humble porch around;—
 And glistening meads of vernal green,—
 The blossomed bough,—the spiral corn,—
 Smile o'er the brook that flows between,
 As shadowing forth a fairer morn.

The Sabbath Bell!—'tis stillness all,
 Save where the lamb's unconscious bleat,
 Or the lone wood-dove's plaintive call,
 Are mingling with its cadence sweet;
 Save where the lark on soaring wing
 At heaven's gate pours her matin-song:
 Oh! thus shall feathered warbler sing,
 Nor man the grateful strain prolong.

The Sabbath Bell!—how soothing flow
 Those greetings to the peasant's breast!
 Who knows not labour, ne'er can know
 The blessed calm that sweetens rest!
 The day-spring of his pilgrimage,
 Who, freed awhile from earthly care,
 Turns meekly to a heaven-taught page,
 And reads his hope recorded there.

The Sabbath Bell!—yes, not in vain
 That bidding on the gale is borne;
 Glad respite from the echoing wain,
 The sounding axe, the clamorous horn;

Far other thoughts those notes inspire,
 Where youth forgets his frolic pace,
 And maid and matron, son and sire,
 Their church-way path together trace.

The Sabbath Bell ! ere yet the peal
 In lessening murmurs melts away,
 'Tis sweet with reverent step to steal
 Where rests around each kindred clay !
 Where buried love, and severed friends,
 Parent and offspring, shrouded lie !
 The tear-drop falls,—the prayer ascends,—
 The living muse, and learn to die !

The Sabbath Bell ! 'tis silent now ;
 The holy fane the throng receives :
 The pastor bends his aged brow,
 And slowly turns the sacred leaves.
 Oh ! blest where blending ranks agree
 To tread the paths their fathers trod,
 To bend alike the willing knee,
 One fold before one fostering God !

The Sabbath Bell !—Oh ! does not time
 In that still voice all-eloquent breathe !
 How many have listened to that chime,
 Who sleep those grassy mounds beneath !
 How many of those who listen now
 Shall wake its fate-recording knell,
 Blessed if one brief hour bestow
 A warning in the Sabbath Bell !

J. Bird.

19.—*Jewish Manner of Eating.*

Pa'tri-archs, chiefs or } heads of families }	<i>arche</i>	Pub'li-cans, tax-gatherers	<i>populus</i>
cap'tains, officers	<i>caput</i>	vis'ion, appearance	<i>video</i>
en-ter-tain'ment, treat }	<i>teneo</i>	cen-tu'ri-on, officer who }	<i>centum</i>
ab-stained', kept from }	<i>scribo</i>	com-manded 100 men }	
de-scribed', spoken of	<i>paro</i>	sac'ri-fi-ces, offerings	<i>sacer</i>
sep'ar-ate, withdraw		dis-trib'u-ted, dealt out	<i>tribuo</i>
		fin'ished, ended	<i>finis</i>

An'cient, *old*; in-vi'ted, *asked*; par-take', *share*; ob-
jec'tions, *scruples*; Gen'tiles, *heathens*; e-pis'tles, *letters*;
sol'emn, *serious*; hea'thens, *persons ignorant of the true*
God; en-treat'ing, *praying*; re-store', *bring back*; mod-
ern, *present*; liq'uids, *liquors*.

IN ancient times it was the custom, among the patri-
archs and others, frequently to take their meals out of
doors. This is often done in the east at the present day,
and all who pass are invited to partake. The angels sat
under a tree while they ate the food which Abraham pre-
pared for them. The regular meals among the Jews were,
dinner a little before noon, and supper in the evening.
That the latter was the principal meal, appears from the
following circumstances:—Herod, on his birth day, made
a supper to his lords and high captains; Martha and
Mary's entertainment to Jesus was a supper; our Lord's
intercourse with those who love him, is described as a
supper; and the feast of the passover was observed in the
evening.

The Hebrews did not eat with the neighbouring nations.
We are not told in the Bible when they began to separate
themselves in this manner; but it was their custom in
Joseph's time, although in that instance, it appears to have
arisen from objections on the part of the Egyptians. The
Jews, in our Saviour's time, did not eat with the Samari-
tans, and they objected to his eating with publicans and

sinner. This custom of not eating with those of another nation, was so strictly observed, that, when the Lord was about to extend his church to the Gentiles, he sent an especial vision to the apostle Peter, to show, that it might be discontinued. Peter was blamed by the other apostles, for eating with Cornelius the centurion; and from several passages in the epistles, we find that the early Christians abstained from meat offered unto idols. As these sacrifices were offered at all solemn feasts, and on many occasions of less importance, they were separated from eating with the heathens in general.

The following custom, observed by the modern Jews, after the practice of their forefathers, strongly reminds us of what passed at the last supper. Before they sit down, they wash their hands very carefully, like the Pharisees of old, and say that it is necessary to do so. A blessing is then asked by the master or chief person, who takes a loaf, and breaking it, says, "Blessed art thou, O Lord our God, the King of the world, who producest bread out of the earth." The guests answer, "Amen," and the bread is distributed to them. He then takes the vessel which holds the wine, in his right hand, and says, "Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine." The twenty-third Psalm is then repeated. When the meal is finished, the master takes a piece of bread which has been left on purpose, and, filling a glass or cup of wine, says, "Let us bless Him, of whose benefits we have partaken." The company reply, "Blessed be he, who has heaped his favours on us, and has now fed us on his goodness." The master then repeats a prayer thanking God for his many benefits granted Israel, entreating him to have pity upon Jerusalem and the temple

to restore the throne of David, to send Elias and the Messiah, and to deliver them from their low state. The guests all answer, "Amen," and repeat the ninth and tenth verses of the thirty-fourth Psalm, after which, each of them drinks a little of the wine that is left, and goes from the table. These customs are appointed to be observed by modern Jews, as well as those of old; but, like asking a blessing, among those who are called Christians, are often forgotten. An author well observes, "that a graceless meal cannot be expected to prove a wholesome one."

It is still usual among eastern nations to break their bread into small pieces, and dip them into such dishes as contain liquids. The Israelites used to do this. Boaz told Ruth to dip her morsel in the vinegar; and, by giving a sop to Judas, our Lord pointed him out, as the person, who would betray him.

Manners and Customs of the Jews.

20.—*Clouds and Rain.*

Va'pour, fume, moisture	<i>vapor</i>	So'lar, of the sun	<i>sol</i>
sol-u'tion, separation	}	ir'ri-gate, water	<i>rigo</i>
dis-solved', separated		<i>solvo</i>	veg-e-ta'tion, growth
ab-stracts', draws	<i>traho</i>	of plants	<i>vegeto</i>
con-densed', thickened	<i>densus</i>	veg'e-ta-bles, plants	}
im-me'diate-ly, instantly	<i>medius</i>	cir-cu-la'tion, course,	
differ-ent, various	<i>fero</i>	carrying round	

Flee'cy, *woolly*; sur-charged', *overcharged*; va-ri'e-ty, *diversity*; stream'lets, *little streams*; con-tri'vance, *scheme*; re-flec'tions.*

FROM the surface of the sea, and of lakes, and from every collection of water exposed to the air, there is always a great quantity of vapour proceeding, which mounts

* Reflection of the rays of light, is a motion of the rays, by which, after striking on a body, or after a near approach to it they are driven back.

into the atmosphere, and receives the name of clouds.— Clouds then are only vapours, whatever be their form or colour. When clouds are of a light fleecy appearance, they hold only a small quantity of water in solution; but when dark and gloomy, they are surcharged with water, and ready for being dissolved into showers. From the motions of the clouds, we often observe that the air moves in different directions at the same time, at different heights; and sometimes we see clouds moving from opposite quarters of the sky, and meeting. If a stream of air that is cold, meet one that is hot, being charged with vapour, then, the cold air abstracts from the cloud, the heat by which the water is held in solution, the vapour is immediately condensed, forms itself into drops, which, becoming too heavy for the atmosphere to sustain, descend to the earth in the form of rain. Vapour, during the winter season, is often suddenly cooled, so far as to be frozen, and it then falls in the form of Snow; and rain is often frozen, as it falls, and forms Hail-stones.

The height of the clouds, is supposed to be, from about a quarter of a mile, to a mile. It is common for persons, by climbing very high mountains, to get above the clouds, and see them swim beneath them. The wonderful variety in the colour of the clouds, is owing to their particular situation with regard to the sun, and the different reflections of his light. Clouds have two distinct uses: first, they serve as shades against the sun's rays, and so prevent the solar heat from scorching up the produce of the earth; and, second, they act as bags of water to irrigate the ground, and strengthen vegetation. The rain which falls from them, sinks into the earth, and gives nourishment to the roots of vegetables. It makes its way through the

chinks of rocks, and rises again out of the sides of hills, and out of the valleys, forming springs. The water of springs forms streamlets; and these gradually collecting, at length form rivers, which empty themselves into the sea. Thus we see a most beautiful and beneficent contrivance of the Deity, in the constant circulation of water. It rises from the sea into the atmosphere, is there collected in clouds, from them it descends in the form of rain, and, after supplying the wants of animals and vegetables, returns again into the sea.

Various.

21.—*A Dying Christian's Prayer.*

Trem'u-lous, shaking	} <i>tremo</i>	Sup-pli-ca'tions, prayers	<i>plico</i>
ad-just'ing, setting in order		ag-on-i'zing, very painful	<i>agon</i>
us'ti-fied, cleared from guilt	} <i>jus</i>	re-morse', sorrow	<i>mordeo</i>
n'fi-del, unbeliever		com-mend'ing, intrusting	<i>mando</i>
im-pre-ca'tions, curses	} <i>fides</i>	im-mor'tal, never dying	<i>mors</i>
		<i>precor</i>	an-ni-hil-a'tion, destruction
		re-gen'er-a-ted, made new	<i>genus</i>

Fac'ul-ties, *powers*; af-fec'tion-ate-ly, *fondly*; sul-len-ness, *gloominess*; blas'phe-mies, *wicked expressions*; at-one'ment, *sacrifice*; Vol-taire' and Paine, *infidel writers*.

“RECEIVE my spirit,” was the prayer of Stephen to Jesus Christ, to receive his departing soul; and, brethren, I think you will feel in a dying hour, that your departing soul *needs* a Divine Saviour. You have one in Jesus Christ. You may call upon him then, even as now. *His* ear will not be heavy, though *yours* may, when death is sealing up your faculties. *His* eye will not have lost its power of gazing affectionately on you, when *yours* is becoming dim and closed. *His* hand will not be shortened, in the hour when *yours* will have become tremulous and feeble. But lift up the hand, the heart, the eye, the soul, in prayer to him then, and you will find him a very near and present help in that your time of trouble.

Brethren, a Christian should die *praying*. Other men die in different ways, according to their character and temper. Julius Cesar died adjusting his robes, that he might fall gracefully. Voltaire, with mingled imprecations and supplications; Paine, with shrieks of agonizing remorse. Multitudes die with sullenness, some with blasphemies faltering on their tongue. But, brethren, the humble Christian would die praying. Well says the poet:

“Prayer is the Christian’s vital breath,
The Christian’s native air;
His watch-word at the gates of death,
He enters heaven with prayer!”

But, observe for what Stephen prayed. “Lord Jesus receive my spirit!” This is the prayer of faith, commending the immortal spirit to the covenant care of Jesus. The spirit does not die with the body. None but God, who gave, can take away the soul’s existence, and he has declared that he never will. Would that bad men would think on that! You cannot get rid of your soul’s existence: you cannot cease to be: you may wish it; though the wish is monstrous and unnatural. But there is no annihilation for any soul of man. Oh, come to our Saviour! give him your guilty soul, to be justified through his atonement, washed in his blood, regenerated by his Spirit. Make to him *now* that surrender of your soul, for which he calls. Renew this happy self-dedication every day, very specially every Sabbath, and most solemnly, from time to time, at the Lord’s Supper. And then, when you come to die, it will only be, to do once more what you have so often done in former days,—again to commend your soul very humbly, believingly, and affectionately, unto the faithful care of Jesus Christ.

Hambleton.

22—*The Dying Christian.*

VITAL spark of heavenly flame !

Quit, oh ! quit this mortal frame :

Trembling, hoping, lingering, flying,

Oh ! the pain—the bliss of dying !

Cease, fond Nature ! cease thy strife,

And let me languish into life.

Hark ! they whisper, angels say,

Sister spirit ! come away.

What is this absorbs me quite,

Steals my senses, shuts my sight,

Drowns my spirits, draws my breath !

Tell me, my soul ! can this be death ?

The world recedes, it disappears !

Heaven opens on my eyes ! my ears

With sounds seraphic ring :

Lend, lend your wings ! I mount ! I fly !

O Grave ! where is thy victory ?

O Death ! where is thy sting ?

Popæ.

—◆—

23.—*Birds.*

Do-mes'ti-ca-ted, tamed	<i>domus</i>	Mel'o-dy, sweet music	<i>melos</i>
ob'vi-ous, evident	<i>via</i>	sal-utes', hails, welcomes	<i>salus</i>
plu'mage, feathers	<i>pluma</i>	pro-tec'tion, shelter	<i>tego</i>

Poul'try, *domestic fowls* ; e-nu'mer-a-ted, *mentioned* ; fe-cun'di-ty, *fruitfulness* ; e-steemed', *valued* ; del'i-ca-cy, *nicety* ; lux'u-ry, *dainty* ; sing'u-lar, *remarkable* ; fas'ci-na-ting, *enchanting* ; chat'ter-ing, *talking* ; os'si-frage, *a strong fierce kind of eagle*.

The uses of the poultry kind, especially of such as are domesticated, are too obvious to be enumerated : it may however, be remarked, that the common hen, if well sup-

plied with food and water, is said to lay sometimes two hundred eggs in a year; and the fecundity of the pigeon, in its domestic state, is so great, that, from a single pair, nearly fifteen thousand may be produced, in four years.—The flesh of the grouse kind, is esteemed for its delicacy. The peacock, in some countries, is considered a luxury. It is, in a great measure, for its singular plumage, that man has been tempted to follow the ostrich in its desert retreat; but some of the African tribes are also very fond of its flesh, and its strength and swiftness seem to render it very fit for the purposes of travelling and carrying burdens. If, in the feathery tribes, some appear to be formed to please us with the beauty of their plumage, as the goldfinch, the bullfinch and the humming bird; others, as the thrush, the blackbird, and the canary, delight us with the melody of their song. The lark soars aloft and salutes the new-born day with his cheerful notes. The nightingale soothes the weary labourer, as he returns from his daily toil, by its fascinating strains. The little robin, in return for the protection our fences have afforded him, exerts himself to render the hedges vocal in soft and tender melody. The swallow, as if sensible of the undisturbed possession she has been allowed to take of our windows and roofs, during the time of her necessities, catches upon the wing, a multitude of flies, gnats, and beetles, and thus frees us, from a number of troublesome vermin, before she bids us farewell. Birds of the rook and pie kind, although a noisy and chattering tribe, may be of infinitely more use than we are able to discover, by the destruction of grubs, worms, and eggs of vermin: and the common carrion-crow may be no less necessary in our climate, than the vulture in Egypt, and the ossifrage in Syria. In many warm countries, the vulture is of singular use. Numerous

flocks of them are always hovering in the neighbourhood of Grand Cairo; and for the services the inhabitants experience, by these animals devouring the carrion and filth of that great city, which, in such a sultry climate, would otherwise soon putrify and then corrupt the air, they are not permitted to be destroyed. The ossifrage of the woods of Syria and Egypt, feeds on the dead carcasses of fowls and reptiles.

24.—*On the Art of Printing.*

Vol'ume, book,	<i>volvo</i>	In-sur-mount'a-ble, not	} <i>mons</i>
man'u-script, a book	} <i>manus</i>	to be overcome	
written, not printed		} <i>scribo</i>	ob'sta-cles, things stand-
mod'er-ate, neither too	} <i>modus</i>		ing in the way
high nor too low		} <i>via</i>	pre-vail', predominate
pre'vi-ous, prior	} <i>venio</i>		li'bra-ries, collections of
in-ven'tion, finding out		} <i>puto</i>	books
com-pu-ta'tion, reckoning			spec'u-la-tive, imaginary

Au-thor'i-ty, *testimony*; sterling, *English coin*; el'e-gance, *beauty*; ac-cu'mu-la-ted, *increased*; lit'er-a-ture, *learning*; mon'as-ter-ies, *convents*; bar'ri-er, *stoppage*; pre-clu'ded, *prevented*; phil-os'o-phers, *men of deep know-ledge*; cav'il-ling, *disputing*; the-o-lo'gi-ans, *divines*: in-trin'sic, *real*; de-pop'u-la-ting, *unpeopling*.

We have it from good authority, that about the year of our Lord 1215, the Countess of Anjou paid two hundred sheep, five quarters of wheat, and the same quantity of rye, for a volume of sermons—so scarce and dear were books at that time. The Countess might, in this case, have possibly been imposed upon, yet we have it on Mr. Gibbon's authority, that the value of manuscript copies of the Bible, for the use of the monks and clergy, commonly was from four to five hundred crowns, at Paris. This sum according to the relative value of money at that time, and now, in our days, could not, at the most moderate

calculation, be less than as many pounds sterling at this time. These manuscripts were upon parchment, and undoubtedly executed in a style of superior elegance; but, in making every allowance, the value of books, previous to the invention of the art of printing, cannot, according to the most moderate computation, have been less than a hundred times as much as at present. The difficulty of acquiring knowledge, on account of the scarcity and dearth of books, necessarily caused a scarcity of teachers, and these accumulated difficulties presented insurmountable obstacles to the diffusion of literature. However much a taste for learning might then prevail, the advantage was entirely confined to the great and opulent, and to monks, who had the use of the libraries of their monasteries; while an impassable barrier precluded the people from the acquisition of knowledge. How trifling would be the literary attainments of the people of this, and the other countries of modern Europe, and how very contracted would be the diffusion of knowledge among the multitude, if these difficulties of acquisition yet existed!—These obstacles, which, in all former ages, had been insurmountable, were suddenly and effectually removed, by the introduction of printing. The inventors of this art have contributed very much more to the improvement of the human mind, and the general civilization of mankind, than all the speculative philosophers of antiquity, and the cavilling theologians of later times. If characters are to be estimated according to their intrinsic value, and their merits appreciated by their utility to mankind, their names ought to stand in the registers of fame, far above those of Cesar, Alexander the Great, and other conquerors, celebrated in history for their success in destroying mankind, and depopulating the world. Indeed, if ever the bene-

factors of mankind deserved to have statues erected to their honour, the inventors of the art of printing are certainly the men. Of all the events which have ever happened among mankind, the invention of printing constitutes, next to the establishment of Christianity, the most interesting and important.

Bigland.

25.—*Eclipses.*

Par'tial, of a part	<i>pars</i>	In-hab'i-tant, dweller	<i>habeo</i>
to'tal, full	<i>totus</i>	ho-ri'zon, line that	} <i>horos</i>
con-cealed', hidden	<i>celo</i>	bounds the view	
de-priv'es', debars	<i>privus</i>	vis'i-ble, seen	<i>video</i>

Di-rect', *straight*; en-tire'ly, *wholly*; sit-u-a'tion, *posi-tion*; splen'dour, *brightness*; is'sue, *proceed*; hem'i-sphere, *half globe*; av'er-age, *medium*.

An eclipse of the sun is caused by the moon coming nearly in a direct line between the sun and our earth, therefore, all eclipses of the sun, happen at the time of new moon. The shadow of the moon then falls upon the earth, and hides the face of the sun. Eclipses of the sun are either partial or total. When part of his face can be seen, the eclipse is said to be partial; and when entirely concealed from our view, it is said to be total. The Solar eclipse is nothing more than the situation of the earth when the moon's shadow falls upon it, and strictly speaking, is only a darkening of that part of the earth, where the moon's shadow falls. We are by no means to suppose that the sun is darkened; it is only concealed from us, for a time. It retains its usual splendour; and all the difference is, that the rays which issue from it, cannot reach us, because the moon is placed between it and our globe. This is the reason, why a solar eclipse is never visible at the same time in all parts of our earth:

for, unless the sun had really lost its light, the eclipse could not be visible at the same time in every part of the hemisphere: on the contrary, it is always greater in one country than in another, and in some places it is not visible at all.

The moon not only at times darkens the earth, but the earth also casts its shadow upon the moon, and thus totally or partially deprives it of the light of the sun; and this is called an eclipse of the moon. This can only happen, when the moon is on the one side of the earth, and the sun on the opposite, and, therefore, all eclipses of the moon, happen at full moon. As this planet is really deprived of its light during an eclipse, every inhabitant upon the face of the earth to whom the moon is visible, sees the eclipse. An eclipse of the sun cannot last longer than two hours, nor an eclipse of the moon longer than five hours and a half. An eclipse of the sun begins on the western side of his disc or face, and ends on the eastern; and an eclipse of the moon begins on the eastern side of her disc, and ends on the western. The average number of eclipses in a year is four, two of the sun, and two of the moon; and, as the sun and moon are as long below the horizon of any particular place as they are above it, the average number of visible eclipses in a year is two, one of the sun, and one of the moon.

26—*Benevolence.*

Oh, let us never lightly fling
A barb of woe to wound another;
Oh, never let us haste to bring
The cup of sorrow to a brother.

Each has the power to wound—but he
 Who wounds that he may witness pain,
 Has learnt no law of Charity,
 Which ne'er inflicts a pang in vain.

'Tis godlike to awaken joy,
 Or sorrow's influence to subdue ;
 But not to wound—nor to annoy,
 Is part of virtue's lesson too :—
 Peace, winged in fairer worlds above,
 Shall bend her down and brighten *this*,
 When all man's labour shall be love,
 And all his thoughts—a brother's bliss.

J. Bowring

27.—*Copper and Brass.*

Cor-rode', eat away by degees	}	<i>rodo</i>	U'ten-sils, instruments	}	<i>utor</i>
sal'ine, consisting of salt			for any use		
com-mod'i-ties, goods	}	<i>modus</i>	or-na-ment'al, adorning	}	<i>orno</i>
in-gre'dient, compo- nent part			pol'ished, brightened		
al-ter'nate-ly, by turns	}	<i>gradior</i>	e-rect'ed, set up	}	<i>rego</i>
			im'pu-dence, want of modesty		
		<i>alter</i>			<i>pudeo</i>

Pois'on-ous, *venomous* ; nau'seous, *loathsome* ; im-pres'sion, *stamp* ; pen'e-trates, *pierces, enters* ; a-bun'dance, *plenty* ; ar-tif'i-cer, *workman* ; tab'er-na-cle, *place of worship* ; wil'der-ness, *desert* ; in-di-vid'u-als, *single persons*.

COPPER is of a reddish brown colour, sometimes, however, it is of a bright red, like sealing wax. It is not a very heavy metal, being not quite nine times the weight of water. It is pretty ductile, bearing to be rolled or hammered out to a very thin plate, and also to be drawn out to a fine wire. It requires a very considerable heat to melt it, and, by long exposure to the fire, it may be burned or calcined ; for, like iron, lead, and tin, it is an *imperfect* metal.

Copper rusts very easily ; for all acids dissolve or corrode it : so do salts of every kind : hence, even air and common water in a short time act upon it, for they are never free from somewhat of a saline nature. Verdigris is a rust of copper produced by the acid of grapes ; but every rust of copper is of a blue or green colour, as well as verdigris. These rusts are all in some degree poisonous, producing violent sickness and pain in the bowels ; and they are all extremely nauseous to the taste. Even the metal itself, when heated, has a very disagreeable taste and smell.

Copper vessels are much used in cooking, brewing, and the like, because copper is a very convenient metal for making such vessels, especially large ones, as it is easily wrought, and is sufficiently strong, though hammered thin, and bears the fire well. And if vessels of it were kept quite clean, and the liquor not suffered to stand long in them, when cold, there is no danger in their use ; but copper vessels for cooking are generally lined with tin.

Sheets of copper are sometimes used to cover buildings : and a great quantity is now consumed in sheeting ships, that is, in covering all the parts under water ; the purpose of which is to protect the timber from worms. Money is also made of copper, for it takes an impression in coining very well, and its value is a proper proportion below silver, as a price for the cheapest commodities. In some poor countries they have little other than copper coin.— Another great use of copper is, as an ingredient in mixed metals, such as bell-metal, cannon-metal, and particularly brass. The yellow colour of brass, is produced by means of another metallic substance, named zinc or spelter, the natural colour of which is white. A kind of brown stone

called calamine, is an ore of zinc. By filling a pot with layers of powdered calamine and charcoal, placed alternately with copper, and applying a pretty strong heat, the zinc is driven in vapours out of the calamine, and penetrates the copper, changing it into brass. It thus gains a fine gold-like colour, and becomes harder, more easy to melt, and less liable to rust than copper. Hence it is used for a variety of utensils, ornamental and useful. Brass does not bear hammering well; but is generally cast into the shape wanted, and then turned in a lathe and polished.

Copper is found in many countries. Britain yields abundance, especially in Wales and Cornwall. In Anglesea there is a whole hill called Paris mountain, consisting of copper ore, from which immense quantities are dug every year.

Copper is only twice mentioned in the Bible, once in the book of Ezra, which speaks of "two vessels of fine copper, precious as gold," and once by Paul, in his second epistle to Timothy, where he complains, that "Alexander the coppersmith had done him much harm." But brass is frequently spoken of. Tubal-cain, we read in Genesis, was "an instructor of every artificer in brass and iron." Brass was largely employed in making the Jewish tabernacle. It was a brazen serpent which Moses erected in the wilderness, for curing those of the people who were bitten by the fiery serpents. Samson was bound by the Philistines with fetters of brass. We read of "shields of brass," a "helmet of brass," "greaves of brass for the legs," "pillars of brass," "cymbals of brass," and of many other things formed of that metal. And brass is employed as a figure, to point out various qualities in kingdoms and individuals, such as impudence, strength, and durability.

Altered from Evenings at Home.

28.—*The Lion.*

A-gil'i-ty, nimbleness	<i>ago</i>	Mag-na-nim'i-ty, great-	} <i>magnus</i>
ir-ri-ta'tion, provocation	<i>ira</i>	ness of mind	
ex-hib'i-ted, shown	<i>habeo</i>	pred'a-tor-y, plundering	} <i>praeda</i>
con'se-quent-ly, therefore	<i>sequor</i>	fe-ro'ci-ous, raveno-us	

Un-con-trolled', *unchecked*; re-ver'ber-a-ted, *echoed*; en-cir'cling, *surrounding*; for'mi-da-ble, *terrible*; ter-rif'-ic, *very dreadful*; un-par'al-leled, *unequaled*; in-sid'er-a-bly, *greatly*; char-ac-ter-is'tics, *qualities*; in-fe'ri-or, *weaker*; Gan'ges, *a river in India*.

The Lion may justly be styled the lord of the forest. There, indeed, he ranges uncontrolled; for his roar is so tremendous, that, when reverberated by the woods or mountains, it resembles thunder, and all the animal creation flies before it. The form of the Lion, is a perfect model of strength combined with agility, and, at the same time, strikingly bold and majestic. His large and shaggy mane encircling his bold and awful front, his ample eyebrows and fiery eyes, which, upon the least irritation, glow with a fierce and striking lustre, with the formidable appearance of his teeth, altogether form a picture of terrific grandeur, unparalleled in any other species of the animal creation. His tongue is exceedingly rough and prickly, and by licking, will easily take the skin off a man's hand. The general colour of the lion is a tawny yellow; his height from four feet to four feet and a half, and his length eight or nine feet; but those we see exhibited in this country are seldom so large. His eye, like that of the cat, is so formed, that he cannot bear a strong light, and, consequently, he seldom appears abroad in the day, but prowls about chiefly at night. Like the tiger, he bounds upon his prey from some place of concealment; and, on these occasions, easily makes springs of eighteen

or twenty feet. Like the tiger, too, he commonly chooses his lurking place near a spring, or on the brink of a river, where he may have an opportunity of surprising such animals, as come to quench their thirst. But, though the lion and the tiger resemble each other in these respects, they differ considerably in some of their other characteristics, and in none, more than in their natural disposition; that of the lion being universally allowed to have more magnanimity and contempt for inferior enemies, than that of most other large and predatory animals. The hottest regions of Asia and Africa seem to be the native soil of the lion; and the interior of Africa, is, at this time, the grand central resort, not only of this, but of all other ferocious animals, with the sole exception of the tiger, which is a native of India, and the countries beyond the Ganges.

Bigland.

29.—*On Order.*

Reg-u-lar'i-ty, orderly return	<i>rego</i>	De-vo'tion-al, religious	<i>votum</i>
de-vi-a'tions, irregularities	<i>via</i>	punc'tu-al, exact	<i>pungo</i>
trav'ers-ing, wandering over	<i>verto</i>	con-fu'sion, disorder	<i>fundo</i>
rev-ol-u'tions, turnings,	} <i>volvo</i>	mul'ti-plies, increases	} <i>plico</i>
whirls		in number	

Ec-cen'tric, *irregular*; ar-range'ment, *order*; house'-hold, *family*; pe'ri-ods, *times*; e-con'o-my, *frugality*.

ORDER is Heaven's first law. God himself is the example of it, and, by nothing does he bless his creatures more, than by the steadiness of the order of nature, and the regularity of the seasons. What uncertainty is there in the ebbing and flowing of the tides? What deviations in the changes of the moon? The sun knoweth his going down and his rising up. Even the comet is not eccentric; in traversing the boundlessness of space, he performs

his revolutions of fifty or a hundred years, to a moment. And in all the works of God, what seems disorder, is only arrangement beyond our reach; for "in wisdom he has made them all."

Hear the apostle. "Let every thing be done decently and in order." The welfare of your household requires that you should observe times. Every thing should have its season; your businesses, your meals, your devotional exercises, your rising and your rest. The periods for these will vary with the condition of families; but labour to be as punctual as circumstances will allow. It is of importance to peace, and temper, and diligence, and economy. Confusion is friendly to every evil work. Disorder multiplies disorder, for no one thinks of being exact with those who set at nought all punctuality.

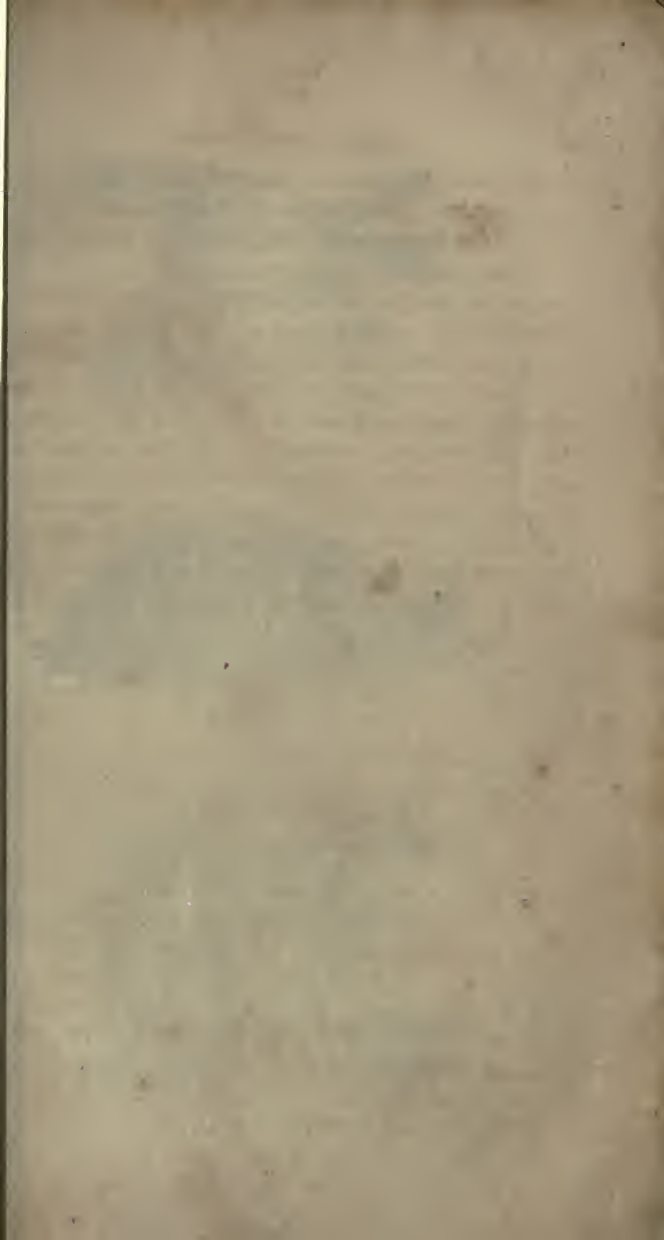
Jay.

30.—*The Christian Race.*

A RACE, a race on earth we run;
 And hold a prize in view,
 More bright than if we chased the sun,
 Through Heaven's eternal blue.

Changes we prove, and vanish soon;
 Changes from youth to age,
 Silent as those that shape the moon
 In her brief pilgrimage.

Like constellations on their way,
 That meet the morning light;
 We travel up to higher day,
 Through shades of deeper night.

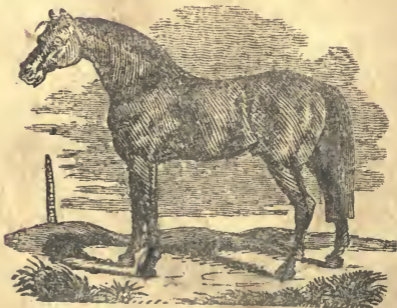




The MARTIN. (*See page 111.*)



The WHALE. (*See page 114.*)



The HORSE. (*See page 150.*)

Their task the heavenly host fulfil ;
 Ere long to shine their last ;—
 We, if we do our Father's will,
 Shall shine when they are past.
 Knit like the social stars in love,
 Fair as the moon, and clear
 As yonder sun enthroned above,
 Christians through life appear.

J. Montgomery.

31.—*On the Martin.*

Ac'ci-dent, casualty	<i>cado</i>	Mis'er-a-bly, wretchedly	<i>miser</i>
sa-ga'ci-ty, discernment	<i>sagax</i>	de-part ure, going away	<i>pars</i>
im'pu-dent, having	}	im'pulse, direction	<i>pello</i>
no shame		<i>pudo</i>	prov'erb, bye word
pro-voked', enraged, vexed	<i>voco</i>	re-pair', mend	<i>paro</i>

Mo-lest', *disturb* ; a-mu'sing, *pleasing* ; per-ceiv'ing, *noticing* ; at-tempt'ed, *endeavoured* ; in-jus'tice, *wrong* ; re-joined', *replied* ; im-plant'ed, *placed* ; pal-i-sades', *pales set by way of enclosure.*

Look up, my dear (said his papa to little William), at those bird-nests above the chamber-windows, beneath the eaves of the house. Some, you see, are but just begun, —nothing but a little clay stuck against the wall. Others are half finished ; and others are quite built—close and tight—leaving nothing but a small hole for the birds to come in and go out at.

What nests are they ? said William.

They are Martins' nests, replied his father : and there you see the owners. How busily they fly backwards and forwards, bringing clay and dirt, in their bills, and laying it upon their work, forming it into shape with their bills and feet ! Their nests are built very strong and thick, like

a mud wall, and are lined with feathers, to make a soft bed for the young. Martins are a kind of swallows.— They feed on flies, gnats, and other insects; and always build in towns and villages about the houses. People do not molest them, for they do good rather than harm, and it is very amusing to view their manners and actions.— See how swiftly they skim through the air in pursuit of their prey! In the morning they are up by day-break, and twitter about your window while you are asleep in bed; and all day long they are upon the wing, getting food for themselves and their young. As soon as they have caught a few flies, they hasten to their nests, pop into the hole, and feed their young ones. I'll tell you a story about the great care they take of their young. A pair of Martins once built their nest in a porch; and when they had young ones, it happened that one of them climbing up to the hole, before he was fledged, fell out, and lighting upon the stones, was killed. The old birds, perceiving this accident, went and got short bits of strong straw, and stuck them with mud, like palisades, all round the hole of the nest, in order to keep the other little ones from tumbling after their poor brother.

How cunning that was! cried William.

Yes, said his father; and I can tell you another story of their sagacity, and also of their disposition to help one another. A saucy cock-sparrow (you know what impudent rogues they are!) had got into a Martin's nest while the owner was abroad; and when he returned, the sparrow put his head out of the hole, and pecked at the Martin, with open bill, as he attempted to enter his own house. The poor Martin was sadly provoked at this injustice, but was unable by his own strength to right him-

self. So he flew away, and gathered a number of his companions, who all came with a bit of clay in their bills, with which they plastered up the hole of the nest, and kept the sparrow in prison, who died miserably for want of food and air.

He was rightly served, said William.

So he was, rejoined papa. Well; I have more to say about the sagacity of these birds. In autumn, when it begins to be cold weather, the Martins and other swallows assemble in great numbers upon the roofs of high buildings, and prepare for their departure to a warmer country; for as all the insects here die in the winter, they would have nothing to live on, if they were to stay. They take several short flights in flocks round and round, in order to try their strength, and then, on some fine calm day, they set out together for a long journey southwards, over sea and land, to a very distant country.

But how do they find the way? said William.

We say, answered his father, that they are taught by instinct; that is, God has implanted in their minds a desire of travelling at the season which he knows to be proper, and has also given them an impulse to take the right road. They steer their course through the wide air, directly to the proper spot. Sometimes, however, storms and contrary winds meet them, and drive the poor birds about till they are quite spent, and fall into the sea, unless they happen to meet with a ship, on which they can alight and rest themselves. The swallows from this country, are supposed to go as far as the middle of Africa, to spend the winter, where the weather is always warm, and insects are to be met with all the year. In the spring, they take another long journey back again to these north-

ern countries. Sometimes, when we have fine weather very early, a few of them come too soon; for when it changes to frost and snow again, the poor creatures are starved for want of food, or perish with the cold. Hence arises the proverb,

“One swallow does not make a summer.”

But when a great many of them are come, we may be sure winter is over, so that we are always glad to see them again. The Martins find their way back over such a vast length of sea and land, to the very same villages and houses where they were bred. This has been discovered by catching some of them, and marking them.—They repair their old nests, or build new ones, and then set about laying eggs, and hatching their young. Pretty things! I hope you will never knock down their nests, or take their young ones; for, as they come such a long way to visit us, and lodge in our houses without fear, we ought to use them kindly.

Evenings at Home.

32.—*The Whale.*

Dis-pute', question
spec'ta-cles, sights
im-a'gined, supposed

puto
specio
imago

Ra-pid'i-ty, swiftness
vi'o-lence, force
com-pared', likened

rapido
violento
par

Tre-men'dous, *terrible*; ex-tra-or'di-nar-y, *uncommon*; pro-vi'ded, *furnished*; as-sis'tance, *help*; a-ma'zing, *astonishing*; ne-ces'si-ty, *need*; dread'ful, *frightful*; ar-til-ler-y, *cannon*.

THE whale is beyond dispute the largest animal in the creation, of which we have any certain account. The great Greenland whale, indeed, is of so enormous a size that it usually measures from sixty to seventy feet in length. The cleft of the mouth is about twenty feet long

which, in general, is about a third part of the animal's length. The tail is about twenty-four feet broad, and its stroke is sometimes tremendous. The catching of whales in the Greenland seas, among masses of ice, frequently more than a mile long, and above a hundred feet in thickness, affords one of the most extraordinary spectacles that can be imagined. Every ship employed in this business is provided with six boats, to each of which six men are appointed for rowing, and a harpooner for striking the whale. Two of the boats are constantly kept on the watch, at some distance from the ship. As soon as the whale is discovered, both the boats set out in pursuit of it; and, if either of them can come up before the fish descends, which is known by his throwing up his tail, the harpooner darts his harpoon at him. As soon as he is struck, the men make a signal to the ship, and the watchman alarms all the rest with the cry of "Fall, fall!" when all the boats are immediately sent out to the assistance of the first. The whale, as soon as he finds himself wounded, runs off with amazing rapidity and violence. Sometimes he descends straight downwards, and sometimes goes off at a small depth below the surface. The rope, that is fastened to the harpoon, is about two hundred fathoms long. If the whole line belonging to one boat be run out, that of another is immediately fastened to it. This is repeated as necessity requires; and instances have been met with, where all the rope belonging to the six boats has been necessary. When the whale descends, and has run some hundred fathoms deep, he is obliged to come up for air, and then makes so dreadful a noise with his spouting, that some have compared it to the firing of artillery. As soon as he appears on the surface of the water, some of

the harpooners fix another harpoon in him, upon which he plunges again into the deep; and, on his coming up a second time, they pierce him with spears, till he spouts out streams of blood instead of water, beating the waves with his fins and his tail, till the sea is all in a foam.—When dying, he turns himself on his back, and is drawn on shore, or to the ship, if at a distance from land

33.—*The Widow.*

His hour is come! he breathes his last,
 His darkening glance on heaven is cast,
 The sign of death is on his brow,
 His heart has done with earthly woe;
 The father, husband, friend, is gone,
 His spirit stands before the throne!

And thou who, bending o'er his head,
 Those drops of misery dost shed,
 Who looking round thy silent room,
 Feel'st in thy heart a tenfold gloom,—
 Thou thing of love and agony,
 What hope has earth for thine and thee?

And she has seen him borne away,
 And seen the clay returned to clay,
 Dust given to dust!—and heard the sound
 Strike through her bosom like a wound,
 And felt, beside his burial stone,
 What 'tis to be on earth—alone!

Yet still the world has bitter ties,
 Her babe upon her bosom lies;
 And shall we leave it to its fate!
 Come, comfort ye the desolate;

Know, triflers, know, your slightest toy
 Might make *her* tears—the tears of joy.
 The meanest gem in beauty's hair
 Might raise *her* spirit from despair ;
 The crumbs, that from your tables fall,
 Might, to *her* heart, be all in all ;
 But know, ye rich, ye proud, ye gay,
 The God, who gives, can take away !
 Oh ! Thou, who sit'st the stars above,
 Whose nature, and whose name is love---
 Thou, who for man did'st not disdain
 The life of toil, the death of pain,—
 Teach us to live, and love, like thee,
 King, Saviour, God of CHARITY.

Winter's Wreath.

34.—*Exercises on Words the same in Sound, but
 different in Signification.*

Pare, to cut off.	Com'pli-ment, civil expression.
pair, two, a couple.	com'ple-ment, full number.
pear, a kind of fruit.	
man'tle, a cloak.	sweet, grateful to the taste, smell, ear, or eye ; pleasing to the mind.
man'tel, a chimney piece.	suite, a retinue, attendants.
meet, fit ; to encounter ; assemble.	rain, water from the clouds.
meat, food.	rein, a bridle.
mete, to measure.	reign, to rule.
met'al, a hard body, as iron.	rays, beams of light.
met'tle, spirit, courage.	raise, to lift up.
bough, arm of a tree.	raze, to overthrow, destroy
bow, to bend.	

A *pear* is a fine fruit, but it is proper to *pare* off the skin, before we eat it. We may, with all propriety, say

a *pair* of shoes, or a *pair* of gloves; but a *pair* of *pears*, is rather an uncommon expression.

The *mantle* or cloak which I wear, is made of water-proof cloth, and is much better adapted for keeping me dry, than for promoting heat. The dining room *mantel* is formed of most beautiful marble, which adds not a little to the splendour of the apartment.

When the provisions of a ship's company, are likely to prove inadequate for the duration of the voyage, it is then a wise and *meet* step, to calculate how much each man's daily allowance of *meat* must be reduced, and to *mete* it out accordingly. Many men *meet* with great difficulties in this world, and when people *meet* they should conduct themselves with prudence.

A *metal* is procured from the bowels of the earth; but he that is possessed of a bold and daring spirit, is said to be a man of *mettle*.

The fruit on yonder apple tree, is so abundant and heavy, as to *bow* down the strongest *bough*, of which the tree consists.

His address was full of *compliment*; but he has erred exceedingly in not making up the *complement* of articles which was ordered, and which he promised to forward without delay.

The King's *suite* was composed of the most noble of the land, and, in point of splendour, formed a spectacle, hitherto, unequalled. Honey is not more *sweet* to the taste, than the contemplation of virtue, which includes every moral excellence, is *sweet* to the well regulated mind.

Rain is necessary for the promotion of vegetation, and a *rein* is required for the management of a horse. The king does *reign* over the nation, by the administration of

just laws, which may be regarded as so many *reins*, serving to restrain the turbulent, and to protect the peaceable and well-disposed portion of the community.

The *rays* of the sun dispense light and heat, and thus serve to gladden the whole creation; it, therefore, well becomes man to *raise* his song of gratitude, to the Giver of all good, for this invaluable blessing. In order to *raise* the walls of a city, much labour is necessary, and, when besieged by an enemy, who wishes to *raze* them, every stratagem is employed, and every exertion made, that the object he desires may be accomplished. The walls of Jericho were *razed* by a miracle.

SECTION III.

1.—Scotland.

Fer-til'ity, fruitfulness or'i-gin, descent di'a-lects, subdivisions } of languages } as'pect, appearance tracts, quantities of land cul-ti-va'tion, tilling, } improvement } em'i-nen-ces, heights sal-u'bri-ous, wholesome lit'er-a-ture, learning	fero orior lego specio traho colo mineo salus litera	Ag'ri-cul-ture, hus- } bandry } com-mer'cial, trading } pros-per'i-ty, success } ac-ces'sion, coming } co-e'val, of the same age } pat-ron-ized', protected } rev-ol-u'tion, entire } change in the con- } stitution of govern- } ment }	ager colo mercor spero cedo aevum pater volvo
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Di-ver'si-fied, *varied*; va'ri-a-ble, *changeable*; prin'ci-pal, *chief*; do-min'ion, *authority*; sov'er-eign, *king*; Pres-by-te'ri-an, *consisting of elders*; E-pis'co-pa-cy, *church goverment by bishops*; char-ac-ter-ized', *marked out*; in-dus'tri-ous, *laborious*.

SCOTLAND may be regarded in general as a mountainous country, although it has some extensive level districts of great fertility. It is divided into the Highlands and Lowlands; the former chiefly occupied with lofty and rugged mountains, and inhabited by a race of Celts, who still continue to speak the Celtic or Gaelic language; the latter more diversified with hilly and level districts, and inhabited by people of the same Saxon origin as the English; and who speak dialects of the same language. But the natural geography of the country suggests a more distinct division of it into three portions, NORTHERN, MIDDLE, and SOUTHERN. The *Northern Division* extends

from the Pentland Frith to that great chain of lakes which crosses the country from the coast of Argyle to the Frith of Moray, in the line of the Caledonian Canal. It is in general mountainous and bleak, with some fertile spots on the eastern coast. The *Middle Division* extends southward to the Friths of Forth and Clyde, and the Great Canal by which they are united. Of this division, likewise, the aspect is chiefly mountainous, although on the eastern coast there are extensive tracts of great fertility, and in high cultivation. The *Southern Division*, stretching to the English border, bears in soil and appearance, a greater resemblance to England. Although it contains several extensive ranges of hills, and wide tracts of moor, its more general aspect is that of verdant plains, watered by beautiful streams, and enlivened by herds of cattle; ample valleys or gently-swelling eminences of the greatest fertility, waving with corn, or clothed with wood.

Scotland abounds in minerals, the most valuable of which are lead, iron, and coal.

Its climate, although variable, is, upon the whole, mild and salubrious. The western counties are exposed to frequent and heavy rains from the Atlantic Ocean; the eastern counties, although less frequently deluged with rains, suffer more from piercing east winds, accompanied with chilling fogs from the German Ocean. There is no country in the world where agriculture is better understood than in Scotland; and the consequent improvements which have taken place in its soil and productions, within the last thirty years, are astonishing. Manufactures of various kinds are likewise carried on to a great extent. Glasgow and Paisley are the principal seats of the cotton manufactures; Dundee, and the other towns in Forfar-

shire, are noted for the manufacture of coarse linens, and Dunfermline for damasks and fine linens. At Carron near Falkirk, is the largest manufactory of iron in Europe. Of the commercial prosperity of Britain, Scotland enjoys her due share.

Since the accession of James VI. to the throne of England, the whole of Britain has been under the dominion of one sovereign; and since the union of England and Scotland in the reign of Queen Anne, A.D.* 1707, the laws and government of the two kingdoms have been nearly the same. The Presbyterian form of Church-government is coeval with the Reformation in Scotland. After many struggles with James the Sixth and his successors, who patronized Episcopacy, the Scots succeeded in having Presbyterianism established as the national religion, at the Revolution, A.D. 1688.

The Scots may be characterized as industrious, frugal, prudent, hardy, and brave. Owing to the excellent institution of parish-schools, the advantages of education are enjoyed even by the lowest classes of the people. They are fond of learning; and can boast of some of the brightest names in literature and science.

Stewart's Geography.

2.—*Song of a Highlander.*

IF I have gazed on brighter skies,
 Oh, Scotland! native land—than thine;
 If fairer scenes have blest mine eyes,
 Where taste has woo'd me to her shrine;

* A. D. Abbreviation for *Anno Domini*, which means in the year of our Lord.

If gentler breeze have fann'd my cheek,
 With fragrance breathing as it flew ;
 Than that, which on thy mountains bleak
 My years of sportive boyhood knew ;

If I have heard the softest strain
 That ever pour'd Italian song,
 In rapture o'er the lovely main,
 That plays Venetian Isles among ;

If I have sought the classic lore,
 That sense and feeling can refine ;
 —In spite of all these charms, and more ;
 Yet, Scotland !—yet, my soul is thine !

And as I climb thy barren steeps,
 And muse upon thy threatening clouds,
 My heart its fond allegiance keeps
 To all thy rugged bosom shrouds.

And thine own music, sweet and wild,
 Can cast more powerful spells o'er *me*,
 Who caught its spirit when a child,
 Than all Ausonia's* melody.

Thine is my wish—my hope—my fear—
Thine is the shelter that I crave !
 Living—thy land is more than dear ;
 And dying—it shall be my grave !

The Winter's Wreath.

* Ausonia, or Italy.

3.—*The House of God.*

Ru'ral, country	<i>rus</i>	Im-mor'tal, never dying	<i>mors</i>
ad-ja'cent, neighbouring	<i>jaceo</i>	ap-pre'ci-ate, value	<i>pretium</i>
as-so-ci-a'tions, conjunctions	<i>socius</i>	e-mo'tions, feelings	<i>moveo</i>
pre'-cincts, boundaries	<i>cingo</i>	tem'po-ral, wordly	<i>tempus</i>
ex-claimed', cried out	<i>clamo</i>	con-nect'ed, linked	<i>necto</i>

Sit'u-a-ted, *placed*; a-dorned', *ornamented*; av'e-nues, *roads*; grad'u-al-ly, *by degrees*; as-sem'bling, *meeting*; grat'i-fy-ing, *pleasing*; in'ter-val, *space of time*; re-lect-ed, *thought*; wil'der-ness, *desert*; profit-a-ble, *advantageous*.

The church was pleasantly situated on a rising bank, at the foot of a considerable hill. It was surrounded by trees, and had a rural retired appearance. In every direction, the roads that led to this house of God, possessed distinct but interesting features. One of them ascended between several rural cottages from the sea-shore, which adjoined the lower part of the village-street. Another winded round the curved sides of the adjacent hill, and was adorned, both above and below, with numerous sheep feeding on the herbage of the down. A third road led to the church by a gently rising approach, between high banks, covered with young trees, bushes, ivy, hedge-plants, and wild flowers.—From a point of land, which commanded a view of all these several avenues, I used sometimes, for a while, to watch my congregation gradually assembling together, at the hour of Sabbath worship. They were in some directions visible for a considerable distance. Gratifying associations of thought would form in my mind, as I contemplated their approach and successive arrival within the precincts of the house of prayer.—One day as I was thus occupied, during a short interval previous to the hour of divine service, I reflected on the joy, which

David experienced at the time he exclaimed, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is built as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." I was led to reflect upon the various blessings, connected with the establishment of public worship. "How many immortal souls are now gathering together to perform the all-important work of prayer and praise—to hear the word of God—to feed upon the bread of life! They are leaving their respective dwellings, and will soon be united together in the house of prayer." How beautifully does this represent the effect produced by the voice of the "Good Shepherd," calling his sheep from every part of the wilderness into his fold! As those fields, hills, and vales, are now covered with men, women, and children, from various directions, drawing nearer to each other, and to the object of their journey's end; even so "many shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Who can rightly appreciate the value of such hours as these?—hours spent in learning the way of holy pleasantness, and the paths of heavenly peace—hours devoted to the service of God, and of souls; in warning the sinner to flee from the wrath to come; in teaching the ignorant how to live and die; in preaching the gospel to the poor; in healing the broken-hearted; in declaring "deliverance to the captives, and recovering of sight to the blind." "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."—This train of reflec-

tion, at intervals, occurred powerfully to my feelings, as I viewed that very congregation assembled together in the house of God, whose steps, in their approach to it, I had watched with prayerful emotions.—“Here the rich and poor meet together,” in mutual acknowledgement that “the Lord is the maker of them all,” and that all are alike dependent creatures, looking up to one common Father to supply their wants, both temporal and spiritual.—Again, likewise, shall they meet together in the grave, that undistinguishing receptacle of the opulent and the needy.—And once more, at the judgment-seat of Christ, shall the rich and poor meet together, that “every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”—How closely connected, in the history of man, are these three periods of a general meeting together! The house of prayer—the house appointed for all living—and the house not made with hands eternal in the heavens.—May we never separate these ideas from each other, but retain them in a sacred and profitable union! So shall our worshipping assemblies on earth be representative of the general assembly and church of the first-born, which are written in heaven.

Leigh Richmond.

4.—*The Fisherman's Children.*

SLOWLY the melancholy day,
 In cloud and storm passed o'er ;
 Fearful and wild the tall ships lay,
 Off the rude Northumbrian shore ;
 'Mid the thunder's crash—and the lightning's ray,
 And the dashing ocean's roar !

And many a father's heart beat high,
 With an aching fear of woe ;
As he gazed upon the ghastly sky,
 And heard the tempest blow !—
Or watched with sad and anxious eye,
 The warring waves below !

O ! many a mournful mother wept :
 And closer, fonder prest
The babe, that soft and sweetly slept
 Upon her troubled breast ;—
While every hour that lingering crept,
 Her agonies confest !

And one upon her couch was laid,
 In deep and helpless pain,
Two children sought her side, and played,
 And strove to cheer—in vain :
'Till breathlessly, and half afraid,
 They listened to the rain !

“ 'Tis a rough sea your father braves ! ”
 The afflicted mother said ;
“ Pray that the Holy arm that saves,
 May guard his precious head !
May shield him from the wrecking waves,
 To aid ye !—when I'm dead ! ”

'Then low the children bended there,
 With clasped hands, to implore
That God would save them from despair,
 And their loved sire restore :—
And the heavens *heard* that quiet prayer
 'Mid all the tempest's roar.

'Twas eve!—and cloudlessly at last
 The sky in beauty gleamed!
 O'er snowy sail and lofty mast
 The painted pennon streamed;
 The danger and the gloom had past,
 Like horrors—*only dreamed!*

Swift to the desolated beach
 The Fisher's children hied;
 But, far as human sight could reach,
 No boat swept o'er the tide!
 Still on they watched—and with sweet speech
 To banish grief they tried!

Long, long they sat—when, lo! a light
 And distant speck was seen,
Small as the smallest star of night,
 When night is most serene!
 But to the Fisher's Boy that sight
 A sight of bliss had been!

“It comes!” he cried, “our father's boat!—
 See!—sister—by yon stone!
 Not there—not there—still more remote—
 I know the sail's our own!
 Look! look again! they nearer float!—
 Thanks! thanks to God alone!”

Four happy, grateful hearts were those,
 That met at even-fall;
 The mother half forgot her woes,
 And kissed, and blessed them all!
 “Praised! praised!” she said, “be He who shows
 Sweet mercy, when we call!”

C. Swain.

5.—*Iron.*

Ev'i-dent, obvious	<i>video</i>	Ex'quis-ite, very excellent	<i>quaero</i>
im'ple-ments, tools	<i>pleo</i>	med'i-cine, cure for	}
flex-i-bil'i-ty, easiness to	}	diseases	
be 'bent		<i>jecto</i>	me-dic'i-nal, healing
In-flam'ma-ble, easy to be	}	sed'i-ment, that which	}
set on flame		<i>flamma</i>	
com-pact', solid	<i>pactus</i>	im-por-ta'tion, bringing in	<i>porto</i>

Fur'na-ces, *enclosed fire places*; com-bined', *united*; pre-pared', *made*; e-las'tic, *springy*; per-ni'cious, *destructive*; cha-lyb'e-ate, *tinctured with iron or steel*.

IRON is the most useful of all the metals, and it is likewise the most common, for there are few countries having hills and rocks, where more or less of it, is not to be found. It is evident that man, very early became acquainted with its value, for Moses speaks of furnaces of iron, and of the ores from which it was extracted. By means of this metal, the earth has been cultivated, houses and cities have been built, and, without it, very few arts could be practised. Iron is always found mixed with some other substance, and in that state, it is called *iron-stone*. Sometimes it is combined with clay, at other times with lime, or with flint; and intense heat is required, in order to separate it from these substances. There are three states in which it is made use of, cast iron, forged iron, and steel. When first melted from its ore, it has very little malleability, and is called cast iron; and the vessels and other implements, that are made of it in that state, by casting into moulds of sand, are easily broken. Cast iron is used for pots, caldrons, cannons, cannon-balls, grates, pipes, pillars, and many other purposes, in which hardness without flexibility is wanted.

Cast iron acquires toughness and malleability by forg-

ing, which is done by beating it when red hot, with heavy hammers, till it becomes ductile and flexible: it is then called forged or wrought iron. In this state, it is chiefly used for works of strength, as horse-shoes, bars, bolts, and the like.

Steel is prepared from wrought iron, by heating small bars of iron with ashes of wood, charcoal, bone and horn shavings, or other inflammable matters, by which it acquires a finer grain, a more compact body, and becomes harder and more elastic. Steel may be made either flexible or brittle, by different modes of tempering, which is performed by heating it, and then cooling it in water. All cutting instruments, are made of steel, and the very fine edged ones, such as razors, penknives, and surgeons' instruments, are generally tempered brittle. Sword blades, however, are made flexible, and the best of them will bend double without breaking, or becoming crooked. The steel of which springs are made, has the highest possible degree of elasticity given to it, of which a watch spring is one of the most perfect examples. Steel for ornaments is made extremely hard and close-grained, so as to bear an exquisite polish.

Iron is very subject to rust, for every liquor, and even a moist air, corrodes it. But the rust of iron is not pernicious; on the contrary, it is a very useful medicine. Iron is given as a medicine, in a variety of forms, such as steel drops and steel filings, and the property of them all, is to strengthen the constitution. Many springs of water are made medicinal by the iron which they dissolve in the bowels of the earth. These are called chalybeate waters, and they may be known by their inky taste and the red sediment which they leave in their course.

The most remarkable properties of iron, are, that it is the hardest of metals; when wrought, it is the most tenacious or difficult to break; it is also more ductile than gold, for it may be drawn into a wire as fine as the human hair, and in the state of steel, it is the most elastic metal.

Few circumstances denote the progress of the arts in a country, more than having attained the full use of iron, without which, scarcely any manufacture or machinery can be brought to perfection. From the difficulty of extracting iron from the ore, many nations have been longer in discovering it than some of the other metals.

The extensive manufactures in England and Scotland, require a great importation of iron. Much is brought from Norway, Russia, and Sweden; and the Swedish is reckoned particularly excellent.

Various.

—◆—

6.—*Sugar.*

E-nor'mous prodigious oper-a'-tion, working com'fort, support trop'i-cal belonging to the tropic	}	<i>norma</i> <i>opera</i> <i>fortis</i> <i>tropos</i>	Re-pug'nance, reluctance con-ve'nient, suitable ex-pressed', squeezed out gran'u-late, form into small grains	}	<i>pugna</i> <i>venio</i> <i>premo</i> <i>granum</i>
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Con-sid'ered, *reckoned*; en-camp'ments, *tents*; ma'ple, *a kind of tree*; mil'lion, *ten hundred thousand*; an'nu-ally, *yearly*; av'er-age, *medium*; com-mer'cial, *trading*; ac'cu-rate-ly, *correctly*; e-vinced', *shown*; re-vealed', *made known*; mo-las'ses, *treacle*; A-ra'bia, *a kingdom of Asia*; Nu'bi-a, E'gypt, and E-thi-o'pi-a, *countries in Africa*; Sic'i-ly, *an island in the Mediterranean sea*; Ma-dei'ra, *an island in the Atlantic ocean*; Bra-zil', *a country in South America*; Hay'ti, *an island of the West Indies*.

—◆—

SUGAR is of almost universal use throughout the world,

and may properly be considered a necessary of life. The scattered tribes of North American Indians, spend the months of Spring in their rude encampments, manufacturing sugar out of the juice of the maple. Five hundred million pounds of Sugar, are annually imported, for the use of the inhabitants of Great Britain and Ireland.— This enormous supply affords, upon an average, twenty pounds to each individual of our population, and, by means of the natural operation of our commercial power, this important article of comfort, is placed within the reach of the humblest in the land.

The Sugar-cane must be considered as a native of China. It has been pretty accurately shown, that it was cultivated in that empire, for two thousand years before sugar was even known in Europe, and for a very long time before other Eastern nations became acquainted with its use. For some time, after this substance, in its crystallizing form, had found its way to the westward, through India and Arabia, a singular degree of ignorance prevailed, in regard to its nature, and the mode of its production. There is, however, good reason for believing, that the Chinese, who have always evinced an unconquerable repugnance to foreign intercourse, purposely threw a veil of mystery over the subject.

A knowledge of the origin of cane sugar, was correctly revealed in the middle of the thirteenth century, by the celebrated traveller, Marco Polo; though it was partially known much earlier. The plant was soon conveyed to Arabia, Nubia, Egypt, and Ethiopia, where it became extensively cultivated. Early in the fifteenth century, the sugar-cane first appeared in Europe. Sicily took the lead in its cultivation; thence it passed to Spain, Madeira,

and the Canary Islands; and, shortly after the discovery of the New World by Columbus, this plant was conveyed to Hayti and Brazil, from which latter country it gradually spread through the islands of the West Indies.

The sugar-cane is always propagated from cuttings, and varies exceedingly in its growth, depending upon the nature of the soil. In new and moist land, it sometimes attains the height of twenty feet. The hoeing of a canefield, when performed, as it must be, under the rays of a tropical sun, is a most laborious operation. Formerly this task was always effected by hand labour, but, of late years, where the nature of the ground will admit of the employment of a plough, that instrument has been substituted, to the mutual advantage of the planter and his labourers. The planting of canes does not require to be renewed annually; in such a case, the utmost number of labourers now employed on a sugar plantation, would be wholly inadequate to its performance.

When the canes are fully ripe, they are cut close to the ground, and, being then divided into convenient lengths, are tied up in bundles, and conveyed to the mill. The canes, on being passed twice between the cylinders of this mill, have all their juice expressed. This is collected in a cistern, and must be immediately placed under process by heat, to prevent its becoming acid. A certain quantity of lime in powder, or of lime-water, is at this time added, to promote the separation of the grosser matters contained in the juice. When these impurities are, as far as possible, removed, at a heat just sufficient to cause them to collect on the surface, the cane liquor is subjected to a very rapid boiling, in order to evaporate the watery particles, and bring the syrup to such a consistency, that it

will granulate on cooling. Upon an average, every five gallons, imperial measure, of juice, expressed from about one hundred and ten well-grown canes, will yield six pounds of crystallized sugar.

When the sugar is sufficiently cooled in shallow trays, it is put into the hogsheads in which it is shipped to Europe. These casks have their bottoms pierced with holes, and are placed upright over a large cistern, into which the molasses—which is the portion of saccharine matter that will not crystallize—drains away, leaving the raw sugar in the state we see it in our grocers' shops: the casks are then fitted up, headed down, and shipped.

The molasses which have drained from the sugar, together with all the scummings of the copper vessels in which the sugar was boiled, are collected, and being first fermented, are distilled for the production of rum.

Abridged from "Vegetable Substances used for the food of Man."

7.—*The Old Man's Comforts, and how he gained them.*

You are old, Father William, the young man cried,
 The few locks which are left you are grey;
 You are hale, Father William, a hearty old man,
 Now, tell me the reason, I pray.

In the days of my youth, Father William replied,
 I remember'd that youth would fly fast,
 And abused not my health and my vigour at first,
 That I never might need them at last.

You are old, Father William, the young man cried,
 And pleasures with youth pass away,
 And yet you lament not the days that are gone,
 Now tell me the reason, I pray.

In the days of my youth, Father William replied,
 I remembered that youth could not last ;
 I thought of the future, whatever I did,
 That I never might grieve for the past.

You are old, Father William, the young man cried,
 And life must be hastening away ;
 You are cheerful, and love to converse upon death,
 Now tell me the reason I pray.

I am cheerful, young man, Father William replied,
 Let the cause thy attention engage ;
 In the days of my youth I remember'd my God !
 And He hath not forgotten my age.

Southey.

8.—*Bible Natural History—Philosophy.*

Per-mit'ted, allowed	}	<i>mitto</i>	As-tron'o-my, science	}	<i>astron nomos</i>
com-mit'ted, en- trusted			of the heavenly bodies		
re-mem'ber, keep in mind	}	<i>memor durus</i>	as-cer-tained', made	}	<i>certus</i>
en-dured', bore			themselves sure of		
tel'e-sco-pes, glasses	}	<i>tele skopeo</i>	in-duced', led	}	<i>duco ludo</i>
for viewing dis- tant objects			al-ludes', refers		
ac'cu-ra-cy, exactness	}	<i>cura</i>	con-pre-hend', un- derstand	}	<i>prehendo</i>

Ne-glect'ing, *omitting* ; Leb'a-non, *a mountain in Pal-
estine* ; en-deav'oured, *tried* ; par-tic'u-lar-ly, *especially* ;
 un-de-filed', *not polluted* ; prof'it-a-ble, *advantageous* ;
 lim'it-ed, *circumscribed* ; i-dol'a-try, *worship of idols*.

The Jews were well informed on subjects of Natural
 History. They were acquainted with the nature of the
 different animals and plants, and other objects of creation.
 But their knowledge on these points, was very inferior to
 that which God has permitted us to enjoy. We have in

this, as in many other respects, more talents committed to our care, and we ought therefore, to beware of neglecting to improve them. King Solomon was so well skilled in the sciences, that he spake of trees, from the cedar that is in Lebanon, even to the hyssop, that springeth out of the wall : he spake also of beasts, and birds, and of fowls, and of creeping things, and of fishes. We are told that this, as well as his other knowledge, was given him, in answer to his prayer for wisdom, and, doubtless, the people profited from his instructions.

There are also other places in the Bible, which show, that the Jews and other nations, were not ignorant on these subjects. There are many beautiful passages in the book of Job, which prove that the patriarchs were accustomed to observe the works of God, and the wonders of creation. Moses, also, frequently refers to animals, in a manner which shows, that he was well acquainted with all circumstances respecting them. From the eighth Psalm, it is plain, that David used to study the works of creation : indeed, pious persons in all ages, have endeavoured to make themselves acquainted, more or less, with the works of the Almighty. Young persons should remember this, particularly those who live in the country, as they have the best opportunity for making such observations. From what the Bible says about the ant, the spider, the horse, the sheep, the eagle, and other animals, and, from what it also says, about plants, many useful lessons may be learned. It ought also to be remembered that the texts, in which things respecting these animals and plants are alluded to, explain other passages ; thus "as a sheep before her shearers is dumb," explains how patiently Christ endured all the pains he suffered for us.

“The lamb without blemish or spot,” shows us, that Christ was holy, harmless, and undefiled. It would be profitable for the young, to exercise themselves in making a list of such passages, and the texts which explain their meaning. As the Jews had not the advantage of telescopes, their knowledge of astronomy, and the heavenly bodies, was more limited. From several passages, in Job and elsewhere, it is plain, that they observed the stars, and all the host of Heaven. The inhabitants of the country round Babylon, early observed the stars, with great accuracy, and ascertained much respecting the motions of the heavenly bodies. The wonders they beheld, induced them to worship the host of heaven, which was the earliest species of idolatry. Job alludes to this, when, speaking of the power of God, he says, “He hangeth the earth upon nothing,” which shows, that they understood something about the wonderful manner in which the earth is, as it were, suspended in the heavens. Some learned men have written much, to prove that most of the wonderful things, now known, respecting the sun, the planets, and the stars, were known to the wise men in ancient times; but we need not examine this particularly. The Bible was written to make men wise unto salvation, under the teaching of God the Holy Spirit. This is so fully set forth, that even a plain man may understand the evil of sin, and the truths of the gospel; though he might be very much puzzled to comprehend a learned book about natural history or astronomy. When any remark is made in the scriptures, respecting the sun, moon, and other heavenly bodies, they are usually spoken of, just as they appear to our view.—We ought not however to neglect any useful knowledge. The younger and poorer persons amongst

us, should rejoice that there are so many books now written to explain these matters to them ; but let all beware of neglecting the one thing needful. From that knowledge we shall gain charity, or love to God and man, without which, as St. Paul says, though a man had all knowledge, he would be nothing. This is a strong expression ; but unless we love Christ, we never can be happy or truly wise, in this world, nor in that which is to come.

Manners and Customs of the Jews.

9.—*The Blind Boy.*

O say ! what is that thing call'd light,
Which I must ne'er enjoy ;
What are the blessings of the sight,
O tell your poor blind boy !

You talk of wond'rous things you see,
You say the sun shines bright ;
I feel him warm, but how can he
Or make it day or night ?

My day or night myself I make,
Whene'er I sleep or play ;
And could I ever keep awake,
With me 'twere always day.

With heavy sighs I often hear
You mourn my hapless woe ;
But sure with patience I can bear
A loss I ne'er can know.

Then let not what I cannot have
My cheer of mind destroy ;
Whilst thus I sing, I am a king,
Although a poor blind boy.

Colley Cibber.

10.—*Falls of the Clyde.*

Tes'ti-mon-y, evidence, } declaration	} <i>testis</i>	Im-ped'i-ments, obstructions	} <i>pes</i>
im-pet'u-ous-ly, violently		prec'i-pice, steep place	
in-ces'sant, continual	} <i>peto</i>	pre-cip'i-tate, steeply	} <i>caput</i>
im-per-cep'ti-ble, not to be observed or noticed		<i>cedo</i>	
	} <i>capio</i>	dim-in-u'tion, lessening	} <i>minuo</i>
		phe-nom'en-on, appearance	

Ro-man'tic, *wild*; pic-tu-resque', *variegated*; cel'e-bra-ted, *famed*; cat'ar-act, *water-fall*; re-flec'ting, *throwing back*; mar'gin, *side*; cha-ot'ic, *confused*; ex'quis-ite-ly, *very fine*; mir'ror, *looking-glass*; per-pet'u-al-ly, *con-stantly*; spawn'ing *breeding*; mi-gra'tion, *removal*.

The river Clyde in the neighbourhood of the town of Lanark, presents, according to the testimony of all travellers, some of the most romantic and picturesque scenery in the world. We shall confine ourselves, at present, to a short notice of its Linns or Falls, which have been so much celebrated. The word *Linn*, we may remark, signifies merely a fall or leap, and its application to a cataract, or fall of water is general throughout Scotland. The first precipice over which the river rushes, on its way from the hills, is situated about two miles above Lanark—and is known by the name of Bonnington Linn. It is a perpendicular rock of about twenty feet, or, as some authorities state, thirty feet in height, over which, the water, after having approached its brink in a broad sheet, smooth as a mirror, and reflecting the forests that clothe its margin, tumbles impetuously into a deep hollow or basin, where it is instantly ground into froth. A dense mist continually hovers over this boiling caldron. From this point downwards, the channel of the river assumes a chaotic appearance. Instead of the quiet and outspread waters above the fall, we have now a confined and angry

torrent forcing its way, with the noise of thunder, between steep and meeting rocks, and over incessant impediments.

The scenery on both sides, however, is exquisitely rich and beautiful. A walk of about half a mile, which may be said almost to overhang the river, leads to the second and most famous of the falls, called Corra Linn, from the castle of Corra, now in ruins, which stands in its neighbourhood. The tremendous rocks around, the old castle upon the opposite bank, a corn-mill on the rock below, the furious and impatient stream foaming over the rock, the horrid chasm and abyss underneath your feet, heightened by the hollow murmur of the water, and the screams of wild birds, form a spectacle, at once tremendous and pleasing. A summer house, or pavilion, is situated on a high rocky bank, that overlooks the Linn, built by Sir James Carmichael of Bonnington, in 1708. From its uppermost room, it affords a very striking prospect of the fall; for, all at once, on throwing your eyes towards a mirror on the opposite side of the room from the fall, you see the whole tremendous cataract pouring as it were on your head. The Corra Linn, by measurement, is eighty-four feet in height. The river does not rush over it in one uniform sheet, like Bonnington Linn, but in three different though almost imperceptible, precipitate leaps.--- On the southern bank, and when the sun shines, a rainbow is perpetually seen forming itself upon the mist and fogs arising from the violent dashing of the waters.

At a short distance below Corra Linn, there is another fall, called Dundaff Linn, the appearance of which is also very beautiful, though it is only about three feet and a half high. About three miles farther down, and a considerable way past the town of Lanark, is Stonebyres

Linn, which is the last of the falls. It is a precipice, or rather a succession of three precipices, making together a height of sixty-four feet. The same general features which belong to Corra Linn, also mark that of Stonebyres though with some diminution of the romantic effect.—Rugged rocks are, in some places, to be seen in all their naked barrenness, while in others, they are concealed by trees and shrubs; wild birds wing their flight over the bounding cataract, and mingle their screams with its roar; and cultivated nature contends all around with the sublimity of the untamed torrent. A peculiar phenomenon which is to be seen here, is that of the incessant endeavours of the salmon, in the spawning season, to mount the lofty barrier, by which they now find their migration from the sea, for the first time, opposed. Their efforts, it is almost needless to say, are quite unavailing. It is also stated, that the horse mussel, the pearl oyster, and some other species of fish, which are found in great numbers below this fall, are never seen above it. Trouts, however, have been observed to spring up the small ascent of Dundaff Linn, apparently without difficulty.

Penny Magazine.

11.—*Instances of the Sagacity and Fidelity of the Dog.*

Fruitless, vain	<i>fruor</i>	Tem-pes'tu-ous, stormy	<i>tempus</i>
ex'tri-cate, free	<i>tricae</i>	dis-sat'is-fied, dis-	} <i>satis facio</i>
re-fu'sing, rejecting	<i>fundo</i>	contented	
ap-pre-hend'ed, thought	<i>prehendo</i>	sig'ni-fied, made known	<i>signum</i>

Ac-com'pa-nied, *attended*; chasm, *cleft or opening*; di-rec'tions, *ways*; ca-res'ses, *fondlings*; a-ban'doned, *given up*; re'qui-em, *prayer for the dead*; Hel-vel'lyn, *a lofty mountain in England.*

ERIC RUNTSMAN, an Iceland Fisherman, left his home

early on a December morning, to visit a friend, accompanied only by his faithful dog, Castor. When he had proceeded about five miles, he fell into a deep chasm, and alighted, unhurt, on a shelving part of the rock, about sixty feet below the surface. Castor ran about in all directions, howling piteously. He even several times made as if he would leap down, but was prevented by his master scolding him. He then whined, and looked from the brink into the chasm, as if anxious to receive his master's commands. After spending the whole day in fruitless endeavours to reach and extricate his master, a sudden thought seemed to seize him, and he darted off in the direction of home, which he reached about eleven o'clock. The inmates were asleep, but, by scratching violently at the door, he gained admittance. At first the family apprehended nothing, but that he had left his master, and returned; but by his refusing food, and constantly continuing to scratch Eric's younger brother, John, with his paw, and then to run to the door, and look back with eager and anxious yells, he at last succeeded in exciting their alarm: and, when John and another man dressed and followed him, he began to bark and caper about with evident joy. At one time, the tempestuous weather led them to think of retracing their steps; but Castor, on their turning back, expressed the utmost dissatisfaction, and, by pulling them by the clothes induced them to proceed. He conducted them to the chasm where poor Eric was entombed, and, beginning to scratch, signified, by the most expressive howl, that his master was below. Eric answered to John's call, and, a rope being procured, he was safely drawn up, when Castor rushed to his master, and received his caresses with all the marks of extreme triumph and joy.

Sir Walter Scott in a poem written on a traveller who, some years ago, was killed by falling over a precipice on Helvellyn, and whose faithful dog watched many days by his lifeless corpse, thus feelingly describes the attachment of that interesting animal :—

“Dark green was that spot 'mid the brown mountain heather,
Where the pilgrim of Nature lay stretched in decay,
Like the corpse of an outcast abandoned to weather,
Till the mountain winds wasted the tenantless clay:
Nor yet quite deserted, though lonely extended,
For faithful in death, his dumb favourite attended,
The much-loved remains of her master defended,
And chased the hill-fox and the raven away.

How long did'st thou think that his silence was slumber?
When the wind waved his garments how oft did'st thou start
How many long days and long nights did'st thou number?

Ere he faded before thee, the friend of thy heart!
Say, oh! was it meet that no *requiem* read o'er him!
No mother to weep, and no friend to deplore him,
And thou, little guardian, alone stretched before him,
Unhonour'd, the pilgrim from life should depart.”

Duncan's Sacred Philosophy of the Seasons.

12.—*India-Rubber.*

Fan-tas'ti-cal-ly, oddly	<i>phano</i>	Per-form'ing, doing	<i>forma</i>
sci-en-tific learned	<i>scio</i>	in-ves-ti-ga'tiou, search	<i>vestigium</i>
in-qui'ry, search	<i>quaero</i>	dis-solve', melt	}
punc'tured, holed with	} <i>punctus</i>	sol'vents, things having	
sharp pointed in-		power to melt	
struments	} <i>pono</i>	im-per'vi-ous, impene-	} <i>via</i>
ex-po'sure, laid out		trable, not admitting	
re-tain', keep	<i>teneo</i>	entrance	

A-cad-e-mi'cians, *members of an academy, philosophers*; ob-scu'ri-ty, *darkness*; lay'er, *coating*; im-pres-sion, *stamp*; per-cus'sion, *striking*; ap'er-ture, *open place*; al-ter'nate-ly, *by turns*; in-dig'en-ous, *natural*; ex-ude', *sweat out*; pen'e-trate, *make way*; tar-paul'ing, *cloth smeared with tar*; flam'beaux, *torches*; di-am'e-ter, *the line which divides a circle into two equal parts*; chem'ist, *one who separates bodies by fire*; fa-cil'i-ty, *ease*; Bra-zil',

a country of South America ; Quit'o, a province and city of South America.

THE substance called India-Rubber, was not known in Europe, until the beginning of the eighteenth century. It was then brought, as a great curiosity, from South America. It generally appeared in this country, in the shape of bottles, birds, or other fantastically moulded forms ; and nothing could be learned of its nature, or of the manner of obtaining it, except, that it was of vegetable production. Europeans continued in this ignorance of its origin, until a number of the French Academicians, undertook a voyage to South America in 1735, for the purpose of obtaining the correct admeasurement of a degree of the meridian. These philosophers did not confine their attention to the one great object of their pursuit, but likewise enriched the scientific world by ascertaining many facts connected with Natural history, which had heretofore been hidden in obscurity. Among these subjects, the manner in which India-Rubber was produced, became an object of inquiry. These Academicians discovered trees* in Brazil, whence flowed a milky juice, which, when dried, proved to be what is called India-Rubber, and it has since been discovered, that it may likewise be obtained from another species of tree,† growing in South America.

If these trees are punctured, a milky juice flows out, which, on exposure to air, thickens into a substance of a pure white colour, having neither taste nor smell. The hue of the India-Rubber which comes to this country, is black, in consequence of the method employed in drying it. The usual manner of performing this operation, is to

* Called by the natives hevè.

† Called the *jatropha elastica*.

spread a thin coating of the milky juice upon moulds made of clay, and fashioned into a variety of figures. These are then dried by exposure to the heat of a smoke fire; another layer is then spread over the first, and dried by the same means, and thus layer after layer is put on, until the whole is of the required thickness. While yet soft, it will receive and retain any impression that may be given to it, on the outside. When perfectly dry, the clay form within, is broken into small fragments, by percussion, and the pieces are drawn out through the aperture, which is always left for the purpose. The common bottle of India-Rubber, therefore, consists of numerous layers of itself in a pure state with as many layers of soot.

The natives of those parts of South America, to which these trees are indigenous, convert the juice to a variety of purposes. They collect it chiefly in the rainy season, because, though it will exude at all times, it flows then most abundantly. Boots are made of it by the Indians, through which water cannot penetrate; and the inhabitants of Quito, prepare a kind of cloth with it, which they apply to the same purposes as those for which oil cloth, or tarpauling is used here. This, no doubt, is similar to the cloth now prepared with this substance in England, the use of which, promises to yield so many important advantages. The South Americans likewise, fashion it into flambeaux, which give a beautiful light, and emit an odour which is not unpleasant to those who are accustomed to use them: but Europeans are annoyed by the fetid smell which they diffuse. One of these, an inch and a half in diameter, and two feet long, will burn during twelve hours.

India-Rubber possesses some peculiar and remarkable

properties, which, from the earliest period of its being known in Europe, have been subjects of the diligent investigation of some of the most eminent chemists. It is the most pliable and elastic of known substances, and so tenacious, that it cannot be broken, without considerable force. It has always been the desire of chemists to dissolve India-Rubber by some means which would allow it to re-form, and to assume different figures, with the same facility as they can be imparted, when in its original state of fluidity.

Within the last few years, two solvents, which can be abundantly and cheaply supplied, have been found for it, which, when evaporated, leave it unchanged. By these means, this substance is made to be of extensive application. A thin coating of the solution spread on any texture, renders it impervious to the air or moisture, while, at the same time, it can be folded in as portable a form, as before it had received this preparation. Hence pillows, and even beds, are formed out of bags thus made air-tight, and these being furnished with a small tube and stop-cock, may be inflated at pleasure into soft elastic cushions.—Cloaks having their lining of this material, are found to be effectually water-proof.

Penny Magazine.

13. *Foreign Lands.*

SPEAK but of foreign lands—we see
The child of nature wandering free:
The wild wood hunter fearless press
Throughout the flowery wilderness.
Who does not trace the lonely path
Trod by the lion in his wrath:

Or feast his soul with all that lies
Lovely and strange beneath the skies ?

We think upon a foreign land—
What wild, luxurious scenes expand !
The broad, deep river, like a sea,
The untrodden wood's immensity.

The green and quiet tracks of rest
That hide within the forest's breast ;
That stillness, so profound and dread,
Ne'er broke by human voice, nor tread.

We see the gorgeous flowers that lie,
In myriads, 'neath the tropic sky ;
And hear the bird, with wild cry, wake
The night-hush of the forest brake.

'Tis thus—yet foreign lands and seas
Bring other, deeper thoughts than these,
For is there one who hath not lost
Some dear one on a foreign coast ?

Oh ! many a noble heart is laid
To moulder in the forest's shade ;
The palm-tree lifts its glorious crest
O'er many a loved one's home of rest.

The sunny land, the lovely isle,
Radiant in spring's eternal smile,
Have had their prey, have rent the ties
Of home-born, heart-linked sympathies.

Alas ! for this affection pales ;
The eye grows dim, the spirit fails ;
Till foreign lands become a sound
That stirs the bosom but to wound.

Mary Howitt.

14.—*Amusements connected with Frost.*

An'i-ma-ted, lively	<i>anima</i>	Le-git'i-mate, lawful	<i>lex</i>
re-cog-nize', acknowledge	<i>nosco</i>	ex-ci'ted, roused	<i>cito</i>
lu'di-crous, sportive	<i>ludo</i>	se-date', composed	<i>sedeo</i>
ex-hil'ar-a-ting, glad- } dening }	<i>hilaris</i>	a'mi-a-ble, beautiful	<i>amo</i>
as-ser'tion, declaration	<i>sero</i>	in'di-cates, shows	<i>dico</i>
		ex-cla-ma'tions, cries	<i>clamo</i>

Spec'ta-cle, *sight*; ev'i-dence, *proof*; af-ford'ing, *yielding*; re-mind'ed, *put in mind*; in'fer-ence, *conclusion*; be-nev'o-lent, *kind*; rig'ours, *severities*; ad-ap-ta'tion, *suitableness*; buoy'an-cy, *lightness*; em-phat'i-cal-ly, *forcibly*; me-rid'ian, *noon-day*; nig'gard-ly, *sparing*; de-fined', *decided*; un-e-quiv'o-cal-ly, *plainly*.

A GROUP of school-boys on the surface of a frozen pond or lake, is a most animated and interesting spectacle.—The motions, the accents, and the countenances of the various individuals who compose it, furnish an evidence of real enjoyment. Whether they glide along the ice on skates, or, by means of the more humble instrumentality of wooden shoes, fenced with iron, or of a staff, armed with a pike, a spectator, accustomed to reflection, cannot fail to recognize, in the happiness which prevails around him, an evidence of a benevolent Creator.

It might, perhaps, appear ludicrous, were I to assert that ice is formed smooth and hard, for the purpose of affording means of healthy and exhilarating sport to the young. Such an assertion might lead me to be reminded, that this is just the form which the crystallizing process takes in other instances, and the natural result of its laws. Be it so: but still it is impossible to deny, that the youthful mind is so framed as to take pleasure in the exercises which the smooth and level surface of the ice affords; and surely we do not go beyond the bounds of legitimate in-

ference, when we assert, that this is one of the benevolent contrivances by which the rigours of winter are softened, whether the adaptation lie in the polished surface of the frozen plain, or in the buoyancy of the youthful mind, or in both. This observation may be greatly extended; for there is scarcely any object with which we are surrounded, that is not, to the well constituted mind, a source of enjoyment. In the young this is more conspicuous, because the pleasurable feeling lies nearer the surface, and is more easily excited, and expressed more emphatically by outward signs. But it would be a great mistake to measure the relative enjoyments of childhood and manhood by their external expression, or to suppose that nature, even in its most familiar aspects, does not present as many objects of interest, and of agreeable sensation, to those who are in the meridian of life, or even verging towards the shades of evening, as to those who flutter in the morning sunshine.

If the ice afford to the school-boy the joy of gliding swiftly on its smooth expanse, it is not niggardly of its amusements to the more sedate minds of the mature in age. To every northern country, some amusement on the ice is familiar; and, among these, that of *curling* may be mentioned as the game peculiarly prized in many districts of Scotland; and also, if I mistake not, in the Netherlands; from which latter country it seems to have been originally derived.

“You can give no reason,” says Mr. Abbot, a pleasing and amiable American writer, “why the heart of a child is filled with such joyous glee, when the first snow-flakes descend. There is no very special beauty in the sight; and there are no very well defined hopes of slides or rides,

to awaken *such* joy. At fifty, the gladness is not expressed so unequivocally ; but yet, when the gravest philosopher rides through a wood, whose boughs are loaded with the snow, and whose tops bend over with the burden, and looks upon the footsteps of the rabbit, that has leaped along over the ground, he feels the same pleasure, though he indicates it, by riding on in silent musing, instead of uttering exclamations of delight. Can you explain this pleasure ? Is there any *describable* pleasure in a great expanse of white ? Is the form of the trees, or the beauty of their foliage improved by their snowy mantle ? No ! the explanation is, that God, who formed the laws of nature, formed also the human heart ; and has so adapted the one to the other, as to promote, in every variety of mode, the enjoyment of the beings he has made. There is no end to the kinds of enjoyment which God has thus opened to us every where. They are too numerous to be named ; and no intellectual philosopher has ever undertaken the hopeless task of arranging them."

Duncan's Sacred Philosophy of the Seasons.

15.—*The Horse.*

Af-fec'tion-ate, fond	<i>facio</i>	Vig'il-ant, watchful	<i>vigil</i>
do'cile, manageable	<i>doceo</i>	se-duce', decoy	<i>duco</i>
as-cer-tain', make certain	<i>certus</i>	do-mes'tic, tame	<i>domus</i>
or-ig'in-al-ly, at first	<i>orior</i>	ded'ica-ted, devoted	<i>dico</i>
e-lu'ding, escaping	<i>ludo</i>	de'i-ty, god	<i>deus</i>

Sym'me-try, *proportion* ; sa-ga'cious, *wise, acute* ; gen'er-ous, *open-hearted* ; cour-a'geous, *bold* ; do-min'ion *government* ; Mo-roc'co, *an empire in the north-western extremity of Africa* ; ad'age, *proverb*.

THE horse is universally allowed to be the most noble, beautiful, and useful of the four-footed animals, that God

has put in subjection to mankind. "The noble largeness of his form, the glossy smoothness of his skin, and the exact symmetry of his shape, have taught us to regard him as the first and most perfectly formed." Though less sagacious than the elephant, or the dog, he possesses very much of that quality, especially when properly trained. There is a difference, too, in the disposition of horses, as of human beings; but they are generally generous, mild, and affectionate, in return for good treatment; and so docile, that "a little child may lead them." How kind is the Creator, so completely to subject this strong and courageous animal to the dominion of a child! It is not easy to ascertain the country from which the horse originally came; but Arabia and Persia appear to have the fairest claim, as it is there found in its wild state in the greatest perfection. Numerous herds of horses are seen wild among the Tartars. They are very small, but remarkably fleet, and capable of eluding their most vigilant pursuers. It is said that these will not admit a tame horse into their society, but instantly surround him and compel his retreat; while those of South America, which are found in herds of ten thousand together, use all their efforts to seduce the domestic horse, and frequently with success, to the loss of the owners. Egypt, from an early period, as you may gather from the Scriptures, was famous for its horses. The Israelitish rulers were forbidden to multiply their horses, or go to Egypt for that purpose; but that command was not strictly obeyed; for Solomon carried on a trade with Egypt in horses. He had fourteen hundred chariots and twelve thousand horsemen; and he is noticed as giving for an Egyptian horse, a hundred and fifty shekels of silver, that is, about *seventeen pounds*;

a vast sum in those days. It does not appear to have been the practice of the ancients to shoe their horses, as is now done. Hence the strength and solidity of its hoof was of so much importance, and one of the first qualities of a horse. A writer, in an account of Morocco, says, that the Arabs have an adage, that "if a cavalcade be passing through a stony country, the *grey* horses will break the stones with their feet." This opinion appears to be founded on experience; for, in the stony districts of the East, a much greater proportion of grey horses is found than of any other colour. Their feet are so hard, says the same writer, that I have known them travel two days' journey through the stony defiles of Atlas, without shoes, over roads full of loose broken stones and basaltic rocks. Many heathen nations have dedicated horses to the sun, which they worshipped as a deity, and represented as riding in a chariot drawn by the most beautiful and swiftest horses in the world. The Jews, in their idolatrous age, had fallen into this sin; and their kings are said to have given horses to the sun. These, good Josiah removed, and abolished the idolatrous practice. For size and beauty the English horses are now become superior to those of every other part of the world, travelling at a greater speed, bearing greater fatigue, and performing greater feats of strength than those of any other age or nation. An ordinary racer is said to be able to go at the rate of a mile in two minutes. One, of the name of Childers, is reported to have frequently run at the rate of nearly a mile in a minute, and to have run round the course at Newmarket, which is nearly four miles, in six minutes and forty seconds. That was evidently a *stretch of humanity*, as well as of *speed*; and so is horse-racing in general.

Monthly Teacher.

16.—*A Remarkable instance of Bravery, Humanity, and Generosity.*

In-un-da'tion, flood	<i>unda</i>	Ad-ven'tu-rer, one that	} <i>venio</i>
ex-ces'sive, very great	<i>cedo</i>	hazards, or risks	
im-pet'u-ous, violent	<i>peto</i>	frag'ments, broken pieces	} <i>frango</i>
spec-ta'tor, onlooker	<i>specio</i>	ter'ri-fied, frightened	

Im-pris'oned, *confined*; im-plo'ring, *beseeking*; suc'-
 cour, *help*; ex-ploit', *action*; peas'ant, *countryman*;
 stren'u-ous, *vigorous*; ex-pose', *risk*; Ver-o'na, *a large*
city in Italy.

A great inundation having taken place in the north of Italy, owing to an excessive fall of snow in the Alps, followed by a speedy thaw, the river Adige carried off a bridge near Verona, except the middle part, on which was the house of the toll-gatherer, and who, with his whole family, thus remained imprisoned by the waves, and in momentary expectation of certain destruction. They were discovered from the banks, stretching forth their hands, screaming, and imploring succour, while fragments of the only continuing arch, were dropping into the impetuous torrent. In this extreme danger, a nobleman, who was a spectator, held out a purse of one hundred sequins, as a reward to any adventurer who would take a boat and save this unhappy family. But the risk was so great of being borne down by the impetuosity of the stream, and being dashed against the fragments of the bridge, or of being crushed by the falling of the heavy stones, that not one of the vast multitude of spectators had courage enough to attempt such an exploit. A peasant passing along, was informed of the promised reward. Immediately jumping into the boat, he, by amazing strength of oars, gained the middle of the river, and brought his boat under the pile, when the whole terrified family safely descended by means

of a rope. "Courage," cried he, "now you are safe!" By a still more strenuous effort, and great strength of arm, he brought the boat and family on shore. "Brave fellow!" exclaimed the nobleman, "here is your promised recompence." "I shall never expose my life for money," answered the peasant, "my labour affords a sufficient livelihood for myself, my wife and children;—give the purse to the poor family who have lost their all."

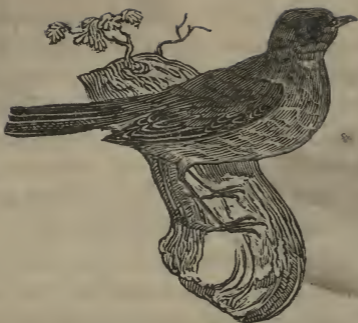
17.—*The Robin.*

Fa-mil-iar'i-ty, inti- macy	}	<i>familia</i>	Mel-o'dious, very sweet e-lapsed', passed away	<i>melos</i> <i>labor</i>
fa-mil'iar, intimate	}		in-quis'i-tive, prying,	
mi'gra-tor-y, changing place of abode	}	<i>mīgro</i>	searching	} <i>quaero</i>
hab-i-ta'tion, dwelling place	}	<i>habeo</i>	do-mes-ti-ca'tion, tameness	<i>domus</i>
com'fort-a-ble, agreeable	}	<i>fortis</i>	pug-na'cious, inclined	} <i>pugna</i>
hos-pi-tal'i-ty, kindness to strangers	}	<i>hospes</i>	ca'den-ces, fallings of the voice	} <i>cado</i>

Con'fi-dence, *trust*; ren'dered, *made*; ti'ny, *little*; cu'ri-ous, *amusing*; an'ec-dotes, *secret histories*; ar-tic'u-late, *speak*.

THIS delightful little warbler, equally sacred to the cottager's hearth, the farmer's hall, and the squire's mansion, is well known through the popular and piteous story of "*The Children in the Wood.*" Its confidence in man has rendered the redbreast a general favourite; and its familiarity has procured for it, in most countries, a peculiar name; such as might be given to some welcome annual visitor: with us it is called Robin Redbreast.

The plumage of the redbreast, though harmonious, is plain; and it is rather remarkable that all our finest songsters have but few showy colours. Though the redbreast is so well known to man, yet naturalists are still



The ROBIN. (See page 154.)



The SOLAR SYSTEM. (See page 183.)



doubtful, whether to consider it as a migratory or stationary bird. Buffon says, that it migrates singly, not in flocks: many, however, remain with us through the winter; but these appear to be all males. During severe storms, when the ground is covered with snow, this bird approaches the habitation of man, with a confidence and winning familiarity which always ensure to the tiny stranger kindness and protection. He has been known to come to a window—to tap, and if it be opened, to enter, to eye the family in a sly manner; and, if not disturbed, to approach the board, pick up crumbs, hop round the table, and catch flies, if any remain; then perch on a chair or window-cornice. Finding his situation comfortable, he is often seen, in this familiar way, to introduce himself to the family, and daily throughout the winter, to repay their hospitality with seeming gratitude, by the melodious warbling of his little throat.

We know a gentleman who caught a young red-breast, one of a brood just flown in his garden. A short time after, the bird was lost, several days elapsed, and robin did not appear; when the gentleman, walking in the garden with a friend, saw a bird of this species, which he thought very like his, hopping among four or five others, that seemed to be all of the same age. He requested his friend not to move, and returned to the house for a few crumbs, which he held in his hand, and calling "*Robin!*" the bird appeared to recognise the name it had been accustomed to, perched upon his finger, and was instantly secured. This bird being in full plumage, sings delightfully: he ranges at liberty through the room; for, though he has a large, light, and airy cage, the door of which stands open, he seldom enters it. In the same room is a

chaffinch, still more tame than the redbreast ; also a titmouse, and a mule bird ; but the moment they are out of their cages, the redbreast pursues, attacks, and drives them from place to place, so that he remains chief of the room. If his master takes a seed of hemp, and calls "*Robie!*" he instantly flies at it, picks it from between the finger and thumb, darts off, and this so rapidly, that one cannot detect how he extracts the seed. He is a fine healthy bird, in full feather, though only fed on hemp-seed, loaf-bread, and what flies he can catch, with now and then a spider.

His manner of feeding is rather curious:—a slice of bread is put down, which he pecks at from one point, generally near the centre of the piece, until he has made a hole through it ; he then begins at another place, and does the same. He is very inquisitive, and it is amusing to observe him when any thing is brought into the apartment, such as books, paper, &c. At first he advances with great caution ; but finding the object motionless, he ventures nearer, hops round it, but never appears content till he has got upon it, and never quits unless disturbed, until he has examined it with the eye of a curious inquirer.

One morning, a roll of paper, more than two feet long, being laid on the table, Robie instantly saw it was a new object, flew to it, hopped round and round it several times ; and at last, finding it impossible to satisfy himself without a narrower inspection, he hopped in at the one end and out at the other.

We have heard many anecdotes of the redbreast, but what we have mentioned will suffice to show its manners in a state of domestication. This bird may be taught various pretty tricks, and even to articulate words. We

know that a lady in Edinburgh possesses one which very distinctly pronounces, "How do ye do!" and several other words. Her method was, early in the morning, before giving it any food, to repeat very often what she wished it to learn.

In a wild state, these birds are very pugnacious. Each cock seems to have certain bounds, which he considers his own, and within which he will allow no other bird of the same species to range. The nest is composed of bent, dead leaves, grass roots, and other fibrous substances, mixed with moss, and lined with thistle-down, hair, and feathers. The eggs, four or five in number, are of an orange-coloured white, freckled, particularly at the large end, with pale orange-red spots, inclining to brown.

The redbreast will learn the notes of other birds; but his own being so fine, it is a pity to spoil it by teaching him to imitate other warblers. His song is rich, full, melodious, melting, and tender. It is very various,—at one time it has a deep melancholy tone, broken with sprightly turns between, and at another, it is mellow and plaintive. The spring and autumnal notes are different: in spring his melody is rich, but quick, softly-melting, and dies away in harmonious cadences; in autumn they are plaintive, but still more rich and sweet,—as if he sung the dirge of summer, or wailed the departing year.

Syme.

18.—*Saturday Evening.*

The week is past, the Sabbath-dawn comes on,
 Rest—rest in peace—thy daily toil is done;
 And standing, as thou standest on the brink
 Of a new scene of being, calmly think

Of what is gone, is now, and soon shall be,
As one that trembles on Eternity.

For, sure as this now closing week is past,
So sure advancing Time will close my last ;
Sure as to-morrow, shall the awful light
Of the eternal morning hail my sight.

Spirit of good ! on this week's verge I stand,
Tracing the guiding influence of thy hand ;
That hand, which leads me gently, kindly, still,
Up life's dark, stony, tiresome thorny-hill ;
Thou, thou, in every storm hast sheltered me
Beneath the wing of thy benignity :—
A thousand graves my footsteps circumvent,
And I exist—thy mercies' monument !
A thousand writhe upon the bed of pain—
I live—and pleasure flows through ev'ry vein.
Want o'er a thousand wretches waves her wand—
I, circled by ten thousand mercies, stand.
How can I praise thee, Father ! how express
My debt of reverence and of thankfulness !
A debt that no intelligence can count,
While every moment swells the vast amount.
For the week's duties thou hast given me strength,
And brought me to its peaceful close at length ;
And here, my grateful bosom fain would raise,
A fresh memorial to thy glorious praise.

Dr. Bowring.

19.—*Ireland.*

Hu'mid, moist	<i>humeo</i>	Cap'i-tal, fund of money	<i>caput</i>
re-mote', far back	<i>moveo</i>	re-strict'ed, limited	<i>stringo</i>
ves'tige, mark	<i>vestigium</i>	tur'bu-lence tumult	<i>turba</i>
fer'tile, fruitful	<i>fero</i>	pri'mate, chief bishop	<i>primus</i>
in-ju-di'cious, unwise }	<i>judico</i>	vi-vac'i-ty, liveliness	<i>vivo</i>
prej'u-dice, bias }		dec'la-ma-tion, harangue	<i>clamo</i>

Em'i-nen-ces, *heights*; pro-pri'e-tors, *owners*; sub-sist'ence, *livelihood*; tol'er-a-tion, *permission*; Ar-magh', *a city and county of Ireland*.

SITUATE between Britain and the Atlantic Ocean, Ireland has a still more humid atmosphere, but at the same time a milder temperature, than the sister island. Its verdure, accordingly, is fresher and deeper; and entitles it to the distinction of the Green, or the Emerald Isle. Ireland has comparatively few mountains; and none of them can vie in height with the loftiest eminences in Scotland or England. Although the country appears to have been, at some remote period, much covered with wood, scarcely the vestige of a forest now remains. The quantities of wood that are occasionally dug out of the bogs, prove that these occupy the place of the ancient forests; and they constitute a striking and uncomfortable peculiarity in the aspect of the country.

In general, the soil of Ireland is amazingly fertile, but the mode of farming is bad. The land is, in the first instance, rented from the proprietors by persons called Middlemen, who let it to inferior farmers, and these again parcel it out in small portions to a lower set of tenantry. Each of the higher classes oppresses and grinds its inferior; and the ground is occupied by men without capital to improve it, whose necessities compel them to force from it, whatever it will yield, for a miserable subsistence, and the payment of their rack-rents.

Since the year 1800, Ireland has been united with Great Britain, and made subject to the same laws. But the people, long oppressed, and restricted in their commerce and manufactures by severe and injudicious laws, are still inclined to turbulence and discontent. Religious preju-

dice is another principal cause of this unquiet disposition. The established form of religion is that of the Church of England; but the great majority of the people are Roman Catholics. In Ireland there are four archbishops, and eighteen bishops. The archbishop of Armagh is primate.

Linen is the staple manufacture of Ireland, and is carried on to a considerable extent, particularly in the province of Ulster. Of late years, the manufacture of cotton has been introduced, and is flourishing. The Irish are sprightly, warm-hearted, and ingenious people. In the vivacity of their disposition, and the gaiety of their manners, they resemble the French nation more than either the English or Scotch. Hardy, temperate, and heedless of danger, they may be ranked among the finest soldiers in the world. In science and literature many of them have attained great eminence. They excel particularly in eloquent declamation.

Stewart's Geography.

20.—*Lead.*

Fu'si-ble, that may be } melted by fire } in-dis-posed', disordered } sup-posed', imagined } u'ni-form, equal } <i>unus forma</i>	<i>fundo</i> } } <i>pono</i> } <i>unus forma</i> }	Per'for-a-ted, bored } im-port'ed, brought } im-port'ant, valuable } ex-tra'ne-ous, not be- } longing to itself }	<i>for</i> <i>port</i> <i>extra</i>
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Cal-cined', *burned to a powder*; ba'sis, *foundation*
per-ni'cious, *hurtful*; cu'lin-ar-y, *cooking*; cyl'in-ders
rollers; re-ser-voirs', *large basins*; cem'ent, *that which*
joins bodies; spher'i-cal, *globular*; an'ti-mon-y, *a mineral*

LEAD is eleven times heavier than water. It is of a dull bluish white colour: is totally void of spring or elasticity, and on these accounts, it has acquired a sort of

character of dullness and sluggishness, from which circumstance, we say of a stupid man, that he has a *lead* disposition. Lead is the softest of all metals, and is very easily melted. It may be beaten into a pretty thin leaf, but will not admit of being drawn into a fine wire. It is not only very fusible, but also very readily calcined by heat, changing into a powdery or scaly matter, called calx, which by means of fire, may be made to take all colours from yellow to a deep red. The calx of lead is therefore the basis of many colours, which are obtained from it by different degrees of heat. Red lead and white lead, so much used in paints, are the calces of lead. All lead paints, however, are unwholesome, so long as they continue to smell; and the fumes of melted lead, are likewise pernicious. This is the cause why painters and plumbers are so subject to various diseases, especially violent colics and palsies. The white lead manufacture is so hurtful to the health, that the workmen, in a very short time, are apt to lose the use of their limbs, and to be otherwise severely indisposed. Any acid will extract a poison from lead, and, although it is employed in glazing and pottery, the use of it should be carefully avoided in culinary operations.

Lead abounds in England and Wales, particularly in the counties of Derby, Northumberland, Somerset, Cornwall, and Devon. It is plentiful also in Scotland, Ireland, Germany, France, and America; and it has lately been imported in such quantities from Spain, as greatly to lower its price in England.

It is supposed that some of our lead mines, which are perhaps the most important in the world, were worked by the Romans. When the ore is brought out of the

mines it is sorted and washed, to free it from dirt and rubbish; it is then spread, and the best pieces separated. After the ore, by picking and washing, has been sufficiently cleansed from extraneous matter, it is roasted in a kind of kiln, to free it from the sulphur usually combined with it. The next process is to mix it with a quantity of coke, and submit it to the *smelting** furnace. In this there are tap-holes, which, when the lead is melted, are opened to allow it to run in a fluid state into an iron vessel. The dross which floats on its surface is skimmed off, and the metal is taken out by ladles, and poured into cast iron moulds with round ends. It is then called *pig lead*, and is fit for use.

We are told in the book of Numbers, that when the Israelites had overcome the Midianites, they were commanded to purify the spoils which they had taken; and the mode of purifying "the gold, and the silver, the brass, the iron, the tin, and the lead," was by making them "go through the fire." In Ezekiel it is said that the house of Israel had, by reason of their sins, become as dross unto God, and he threatens, that "as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there and melt you." Job says, "O that my words were written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever." Moses also, in the song of praise, which

* *Smelting* is that process by which the pure metal is separated from the earthy particles combined with it in the ore. This is done by throwing the whole into a furnace, and mixing with it substances that will combine with the earthy parts; the metal being the heaviest, falls to the bottom, and runs out by the proper openings in its pure metallic state.

he and the Israelites sang to God, for the destruction of Pharaoh and his host in the Red Sea, has this simile, "they sank as *lead* in the mighty waters." *Various.*

21.—*The Christian Salvation.*

At'tri-butes, perfections	<i>tribuo</i>	De-gra'ded disgraced	<i>gradior</i>
de-noun'ces, threatens	<i>nuncio</i>	dis-pen-sa'tion, dealing	<i>pendo</i>
con-sign'ment, committal	<i>signum</i>	ex-emp'tion, freedom from	<i>emo</i>
de-scen'dants, offspring	} <i>scando</i>	di-vests', strips	<i>vestis</i>
as-cen'den-cy, power		dis-sol-u'tion, death	<i>soles</i>

Res'cued, *delivered*; man-i-fest'ed, *made known*; pen'al-ty, *punishment*; ex'pi-a-ted, *answered for*; pol-lu'ted, *defiled*; e-man-ci-pa'tion, *freedom*; do-min'ion, *power*; dis'ci-pline, *correction*; van'quished, *overcome*; con-sum'mat-ed, *completed*.

SALVATION means deliverance from something that is feared or suffered, and it is therefore a term of very general application; but in reference to our spiritual condition, it means deliverance from those evils with which we are afflicted in consequence of our departure from God.

It implies deliverance from *ignorance*—not from ignorance of human science, but from ignorance of God, the first and the last, the greatest and the wisest, the holiest and the best of beings, the maker of all things, the centre of all perfection, the fountain of all happiness. Ignorant of God, we cannot give him acceptable worship, we cannot rightly obey his will, we cannot hold communion with him here, we cannot be prepared for the enjoyment of his presence hereafter. But from this ignorance we are rescued by the salvation of the gospel, which reveals God to us, which makes us acquainted with his nature, his attributes, his character, his government, and which especially unfolds to us that scheme of mercy, in which he has most clearly manifested his glory.

Salvation implies deliverance from *guilt*. The law denounces a penalty against those who break it. That penalty is exclusion from heaven, and deprivation of God's favour, and consignment to the place of misery. But from this penalty there is deliverance provided. Christ has expiated guilt. He has made "reconciliation for iniquity." He has purchased eternal life. And "to those who are in *him* there is now no condemnation." Their sins are forgiven. They are at "peace with God." And there is nothing to prevent him from pouring out upon them all the riches of his mercy, and making them happy for ever.

This salvation implies deliverance from the *power of sin*. We are naturally the slaves of this power. Sin reigns in us as the descendants of sinful Adam. We cannot throw off its yoke by any virtue or efforts of our own.—And so long as it maintains its ascendancy, we are degraded, and polluted, and miserable. But provision is made in the Gospel for our emancipation. Christ "gave himself for us, that he might redeem us from all our iniquities," and that sin might have no more "dominion over us." And all who believe in him, are made free to serve that God, whose service is the sweetest liberty and the highest honour.

The salvation of the gospel implies deliverance from the *ills and calamities of life*. It does not imply this literally; for under the dispensation of the gospel there is, strictly speaking, no exemption from bodily disease, from outward misfortune, or from the thousand distresses that flesh is heir to. But Christ has given such views of the providence of God,—he has brought life and immortality so clearly to light, and has so modified and subdued the operations of sin, which is the cause of all our suffer-

ings, that these are no longer real evils to them that believe. When we are brought into a filial relation to God, the afflictions that he sends form a part of that discipline which he employs to improve our graces, and to prepare us for his presence. He supports us under them, he overrules and sanctifies them for our spiritual advantage, and he thus divests them of all that is frightful, and converts them into blessings.

This salvation implies deliverance from *the power and fear of death*. It is indeed an awful thing to die. Nature recoils from the agonies of dissolution, and from the corruption of the grave. But Christ has "vanquished death, and him that had the power of it." He has plucked out its sting, he has secured our final triumph over it, and has thus taught us to dismiss all our alarms. Our bodies must return to their kindred earth; but they shall be raised again, spiritual, incorruptible, and glorious. They shall be re-united to their never dying and sainted partners, and shall enter into the regions of immortality.

And while the salvation of the gospel implies our deliverance from all these evils, it also implies our *admission into the heavenly state*. It is in order to bring us there at last, that all the benefits just enumerated are conferred upon us, and it is there accordingly that they shall be consummated. We are delivered from ignorance; and in heaven no cloud shall obscure our views,—no veil of prejudice shall cover our hearts. We are delivered from guilt; and in heaven, at its very threshold, our acquittal and justification shall be proclaimed before an assembled world, and God's reconciled countenance shall shine upon us for ever. We are delivered from the power of sin; and in heaven there shall be found no tempter and no

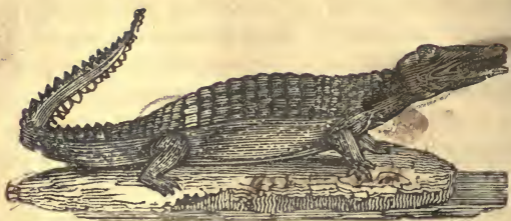
temptation,—nothing that defileth and nothing that is defiled. We are delivered from the ills and calamities of life; and in heaven all tears shall be wiped from the eye, and all sorrow banished from the heart, there shall be undecaying health, and there shall be unbroken rest, and there shall be songs of unmingled gladness. We are delivered from the power and the fear of death; and in heaven there shall be no more death; the saints shall dwell in that sinless and unsuffering land as the redeemed of him “who was dead and is alive again, and liveth for evermore.” All things are theirs; theirs is the unfading crown, theirs is the incorruptible inheritance, theirs is the kingdom that cannot be moved, theirs are the blessedness and glories of eternity.

Dr. A. Thomson.

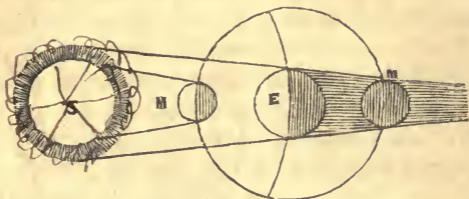
22—*The poor Man's Funeral.*

Yon motely, sable-suited throng, that wait
 Around the poor man's door, announce a tale
 Of woe; the husband, parent, is no more!
 Contending with disease, he labour'd long,
 By penury compell'd. Yielding at last
 He laid him down to die; but lingering on
 From day to day, he from his sick-bed saw,
 Heart broken quite, his children's looks of want
 Veil'd in a clouded smile. Alas! he heard
 The elder, lispingly, attempt to still
 The younger's plaint—languid he raised his head,
 And thought he yet could toil—but sunk
 Into the arms of death, the poor man's friend.—
 The coffin is borne out; the humble pomp
 Moves slowly on; the orphan mourner's hand,
 Poor helpless child! just reaches to the pall.





The CROCODILE. (See page 167.)



ECLIPSES. (See page 103.)

THIS figure shows, at one view, the eclipses, both of the sun and moon. Let *s* represent the sun, *E* the earth, and *M M* the moon, it is obvious that when the moon is in a line between the earth and the sun, she will conceal part of that luminary from the view of the spectators on the earth's surface; and, on the contrary, when the earth is in a line between the sun and the moon, the moon will be immersed in the dark shadow of the earth.

Peter Parley.

And now they pass into the field of graves,
 And now around the narrow house they stand,
 And view the plain black board sink from the sight.
 Hollow the mansion of the dead resounds,
 As falls each spadeful of the bone-mixed mould.
 The turf is spread ; uncovered is each head,—
 A last farewell : all turn their several ways.
 Woe's me ! those tear-dimm'd eyes, that sobbing breast,
 Poor child ! thou thinkest of the kindly hand
 That wont to lead thee home ; no more that hand
 Shall aid thy feeble gait, or gently stroke
 Thy little sun-bleach'd head and downy cheek.
 But go ; a mother waits thy homeward steps ;
 In vain her eyes dwell on the sacred page—
 Her thoughts are in the grave ; 'tis thou alone,
 Her first-born child, can'st rouse that statue gaze
 Of woe profound. Haste to the widow'd arms ;
 Look with thy father's look, speak with his voice,
 And melt a heart that else will break with grief.

Grahame.

23.—*The Crocodile.*

n-clí'ning, approaching	<i>clino</i>	Im-me'diate-ly, instantly	<i>medius</i>
op-por-tu'ni-ty, fit time	<i>porto</i>	dis-sim-u-la'tion, deceit	<i>similis</i>
re-sist'ance, opposition	<i>sisto</i>	e-lu'ding, escaping	<i>ludo</i>

Im-pen'e-tra-ble, *not to be pierced* ; lam'en-ta-ble, *pitiable* ; treach'er-ous, *faithless* ; un-weet'ing, *ignorant* ; per'l-ous, *dangerous* ; hyp-o-crit'i-cal, *insincere* ; pur-sued', *chased*.

THE crocodile is a creature that lives both by land and water. It is of a saffron colour, that is, between a yellow and a red, but more inclining to yellow. The belly is

somewhat whiter than the other parts. Its body is rough, being covered all over with a certain bark or rind, so thick, firm, and strong, that it will not yield to a cart-wheel, even when the cart is loaded. In all the upper parts, and the tail, it is impenetrable by any dart or spear; but the belly is softer, and there it is more easily wounded. When it opens its mouth, it does not move its under jaw, like other animals; on the contrary, it moves the upper. Its tail is nearly as long as its whole body; and it is also rough, and armed with a hard skin upon the upper part and the sides; but beneath it is smooth and tender. It has fins upon the tail, by means of which it swims, as it also does by the help of its feet, which are like a bear's, except that they are covered with scales instead of hair. As its legs are short, it is very slow in its motions, so that it is no very difficult matter to escape from it, especially if the person it pursues turns and winds out of the direct path; for the crocodile's body is so hard and stiff, that it cannot easily turn and wind after him. It is common in the West Indies, and still more upon the banks of the river Nile, in Egypt, where it is said to lie hidden amongst the reeds and rushes, till it finds an opportunity to seize men or other animals, which it drags into the water, always taking this method of drowning them first, that it may afterwards swallow them without resistance. Its general food, however, is fish. It is a wily, cunning creature; and it is said, that when it sees a single man whom it is desirous of drawing into its clutches, it will weep and make a most lamentable moan, as if it were in the utmost distress, till it has drawn him near enough for its purpose, when, suddenly springing upon him, it beats him down with its tail, and immediately destroys him. This is beau-

tifully described by our old poet, Spencer, in that passage where he compares the dangerous dissimulation and treacherous tears of Duessa (or Falsehood) to the crocodile.

“ As when a weary traveller that strays
By muddy shore of broad seven-mantled Nile,
Unweeting of the perilous wand’ring ways,
Doth meet a cruel, crafty crocodile,
Which in false guise hiding his harmful guile,
Doth weep full sore, and sheddeth tender tears ;
The foolish man, that pities all the while
His mournful plight, is swallowed up un’wares,
Forgetful of his own that minds another’s cares.”

Hence it is, that hypocritical or affected grief and weeping are, by the common proverb, styled *Crocodile’s Tears*. The only way of eluding the crocodile when pursued by it, is, to turn in a zig-zag direction very frequently, as the animal turns itself with great difficulty. *Turner.*

24.—*Sweetness of Temper necessary to Happiness.*

SINCE trifles make the sum of human things,
And half our mis’ry from our foibles springs ;
Since life’s best joys consist in peace and ease,
And few can save, or serve, but all can please ;
Oh ! let th’ ungentle spirit learn from hence,
A small unkindness is a great offence.
Large bounties to bestow, we wish in vain ;
But all may shun the guilt of *giving pain*.
To bless mankind with tides of flowing wealth,
With power to grace them, or to crown with health,
Our little lot denies ; but Heaven decrees
To all, the gift of minist’ring to ease. .
The gentle offices of patient love,
Beyond all flatt’ry and all price above ;
The mild forbearance of another’s fault ;

The taunting word suppress'd as soon as thought ;
 On these Heaven bade the sweets of life depend,
 And crush'd ill fortune when it made a friend.
 A solitary blessing few can find ;
 Our joys, with those we love, are interwin'd,
 And he whose wakeful tenderness removes
 Th' obstructing thorn that wounds the friend he loves,
 Smooths not another's rugged path alone,
 But scatters roses to adorn his own.
 Small slights, contempt, neglect, unmix'd with hate,
 Make up in *number* what they want in *weight* ;
 These, and a thousand griefs, minute as these,
Corrode our comforts and destroy our peace.

H. More.

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25.—*Against F'alsehood.*

Ac-quired', gained	<i>quaero</i>	Ar'ti-fice, fraud	<i>ars</i>
hab'it, custom	<i>habeo</i>	des'pi-ca-ble, contemptible	} <i>specio</i>
de-ceit'ful, false	} <i>capio</i>	re-spect'ing, concerning	
de-ceive', cheat		<i>probo</i>	in-con-ve'ni-ence, dis- advantage
prob'a-ble, likely		de-tect'ed, discovered	<i>tego</i>

Im-port'ance, *consequence* ; ex-pect'ed, *looked for* ; con-ceal', *hide* ; con'duct, *behaviour* ; con-fes'sion, *acknowledgement* ; en-deav'oured, *tried* ; false'hood, *lying* ; un-prin'ci-pled, *not duly instructed* ; dis-cov'er, *find out*.

IT is of the utmost importance, my young friends, that you should always speak the truth. If you have the happiness to acquire this good habit now while you are young, it will probably continue with you afterwards ; but if at present, you do not scruple to tell lies, and to deceive, what can be expected, but that you will become more and more deceitful as you grow older ? When you have done

any thing wrong, you may perhaps be tempted to conceal it, by telling a lie to your parents or masters. But be on your guard against any such artifice. It would be adding one fault to another, and so your conduct would be worse than before. Besides, if you make an honest confession, it is probable that the less notice will be taken of your fault; whereas, if it be found that you have committed a fault, and have endeavoured to conceal it by falsehood, your punishment ought to be, and probably will be, the severer. If you wish to be free from the temptation to conceal your faults by falsehood, study to commit as few faults as you can. Be attentive to your lessons and to your work. Avoid mischievous tricks and disorderly behaviour; and be careful to obey your parents and your masters. If your companions be bad and unprincipled, they will perhaps desire you to conceal their faults by telling lies; and if you do not, they will reproach you, and call you *tell-tales*. It is to be sure very ill-natured and very mean, to be always on the watch to discover faults, and, when they are discovered, to be eager to let them be known; but when a question about the behaviour of others is put to you, you should either be silent, or tell the plain and simple truth. In short, whatever be the circumstances that might tempt you to falsify, never yield to them. Falsehood is the mark of a mean and despicable spirit. If it should sometimes screen you from an inconvenience, and sometimes bring you a little gain, that would be an advantage not worth having; and you would not possess even that advantage long. Persons who tell lies cannot fail to have their falsehood detected, and then nobody will believe them or trust them. Falsehood, besides, is the source of many other vices; it renders the

character altogether hollow and heartless; and would at last sink you down in worthlessness and contempt. Consider, on the other hand, the advantages of truth. What think you of the satisfaction of your own minds? Will it not be very pleasant for you to reflect, that you have not descended to so mean a thing as falsehood? Is it not pleasant also to gain the esteem of others? And what is more estimable than truth? What can we say more honourable of any boy or girl, of any man or woman, than when we say, "This is one who may be trusted in every thing, and who scorns to deceive?" You are young, and perhaps you do not yet know the comforts and advantages of a good character; but believe me, if, by the blessing of God, the foundation be now laid of an upright and sincere character through life, you will all your days have cause to rejoice that you were early taught to scorn a lie, and to love the truth. Above all, remember what is said respecting falsehood in the word of God. You are told in the book of Proverbs, "that lying lips are an abomination to the Lord:" and in the book of Revelation, that "whosoever loveth and maketh a lie," cannot enter into heaven. Lay to heart, my young friends, these impressive declarations, and never forget, that unless you love truth, and hate every false way, you cannot please God, nor be received into his glorious kingdom.

Hardie's Collection.

—◆—
27.—*Trust in Providence.*

REGARD the world with cautious eye,
Nor raise your expectations high.
See that the balanc'd scales be such,
You neither fear nor hope too much.

Be still, nor anxious thoughts employ ;
Distrust embitters present joy :
On God for all events depend ;
You cannot want when God's your friend.
Weigh well your part, and do your best ;
Leave to your Maker all the rest,
The hand which form'd thee in the womb,
Guides from the cradle to the tomb.
Can the fond mother slight her boy ?
Can she forget her prat'ling joy ?
Say then, shall sovereign love desert
The humble and the honest heart ?
Heaven may not grant thee all thy mind,
Yet say not thou that heaven's unkind.
God is alike both good and wise,
In what he grants and what denies.
Perhaps, what goodness gives to-day,
To-morrow, goodness takes away.
You say that troubles intervene ;
That sorrows darken half the scene.
True ! and this consequence you see,
This world was ne'er design'd for thee.
You're like a passenger below,
That stays perhaps a night or so ;
But still his native country lies
Beyond the bound'ries of the skies.

Of Heaven ask virtue, wisdom, health,
But never let thy prayer be wealth.
If food be thine (though little gold),
And raiment to repel the cold ;
Such as may nature's want suffice,
Not what from pride and folly rise.

If soft the motions of thy soul,
 And a calm conscience crowns the whole,
 Add but kind friends to all this store,
 You can't in reason wish for more.

Cotton.

27.—*Asia.*

Lat'i-tude, distance from } the equator }	<i>latus</i>	Com-plex'ion, colour of } outward parts }	<i>plico</i>
per'fumes, odours	<i>fumus</i>	mag-nif'i-cent, grand } in appearance }	<i>magnus</i> <i>facio</i>
por'tions, parts } par'tial-ly, partly, }	<i>pars</i>	a-dorned', ornamented } or'na-ments, decorations }	<i>orno</i>
suc-ces'-sion, continuance	<i>cedo</i>		

Del'uge, *flood*; im-port'ant, *momentous*; re-cord'ed, *registered*; tor'rid, *burning*; Be'lur-tag, *a chain of mountains*; mosques, (*mosks*) *Mahometan temples*; Med-i-ter-ra'ne-an, *sea between Europe and Africa*; Hin-dos'tan, *a country of Asia*; pa-go'das, *Indian idols*.

ASIA was long regarded as the largest of the four great divisions of the globe, but America is unquestionably larger. Asia, however, has the greatest number of inhabitants. It was in this quarter of the world that our first parents were created, and the human race preserved after the deluge; here the most important events recorded in Scripture took place; and here the Saviour died to redeem mankind.

Asia and its islands extend from the Equator and the Torrid Zone on the south, beyond the Polar Circle on the north, each portion partaking of the peculiar character of its zone. The northern and middle portions of Asia, like those of America, are generally colder than the countries of Europe in the same latitude. The tea-plant and some of the finest perfumes and spices, including the nutmeg, cinnamon, and clove, are productions of Asia which are

not found, or very sparingly, in any other part of the world. Asia abounds in the precious metals and gems, and was for a long time the only place where diamonds, and pearls were obtained. The people in the west of this great division of the globe are of a light complexion, and belong to the European race; but those east of the Belurtag and the Ganges are yellow or brown, and belong to the Tartar and Malay races. The sciences are little understood by them; but in the half civilized countries, there are schools and seminaries, to give the knowledge of writing and arithmetic, and of their laws and religion, to certain classes of the people. The languages of Asia are far more numerous than those of Europe; and many books of religion, laws, history, and poetry, are found written in them. The great mass of the Asiatics are in the most degraded state of ignorance, and are cruelly oppressed by despotic priests, nobles, and emperors. They generally practise fraud, robbery, and the worst of crimes, without shame; and often make vice a part of religious worship.

Asia abounds with large cities, but they are much inferior in their appearance to those of Europe. The buildings are generally mean, and crowded with inhabitants. The streets are extremely narrow, irregular, and filthy, and are generally unpaved. In Western Asia the houses of the rich are usually of stone, or of brick, which are sometimes only sun dried. They are generally built around a court or space in the centre, from which they receive most of their light and air, and which is frequently adorned with gardens and fountains. The houses are often magnificent within; but they have few or no windows towards the street. They present to the traveller only a dismal succession of high walls with here and there a lattice, and

seem like a range of prisons. The roofs are usually flat, so that the inhabitants can pass from one house to another without descending into the street. They frequently sleep on the house top, in the hot season. The houses of the poor are usually low and mean, built of mud, or a mixture of small stones and mortar.

Instead of churches, the Mahometan cities are adorned with mosques, which are often very splendid. At the side of each mosque, are minarets, or lofty circular towers, with a gallery near the top, from which a crier calls to the people at the hours of prayer.

The cities of Turkey, as well as those of Africa, on the Mediterranean, are frequently visited by the plague, which destroys vast numbers of the inhabitants.

The cities of Eastern Asia, except a few in Hindostan, are poorly built, and are much inferior to those of Western Asia. They are generally low thatched huts, formed of mud or of bamboo. Even the palace of the Emperor of China, is only a collection of mean cottages, richly gilded, and hung with splendid curtains and other ornaments. These cities are built of such slight materials, that they are frequently destroyed by fire, but are easily rebuilt. The temples and pagodas are generally the only buildings which have any beauty, and these are often splendidly adorned with gold and gilding, especially in China and Burmah. Most of the cities of Asia are surrounded with walls, usually of mud or sun-dried bricks. Many of them are partially in ruins, or surrounded with the ruins of ancient cities.

Woodbridge's Geography.

28.—*Tin.*

Pen-in'su-la, land almost } surrounded by water } sub'se-quent-ly, afterwards } quad-ran'gu-lar, } square }	<i>pene</i> <i>insula</i> <i>sequor</i> <i>quatuor</i> <i>angulus</i>	Im-pres'sion, stamp do-mes'tic, belonging } to a house } com-plete'ly, perfectly } im-mersed', plunged }	<i>premo</i> <i>domus</i> <i>pleo</i> <i>mergo</i>
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Dis'si-pat-ing, *dispersing*; e-con'o-my, *management*; pen'e-trates, *pierces*; at-tained', *gained*; cor-ro'ded, *eaten away by degrees*; par'ti-cles, *little parts*; ver'di-gris, *rust of copper*.

TIN is a white metal, somewhat like silver in appearance, but it is considerably lighter, and makes a crackling noise when bent. It is very soft and ductile, has but little elasticity, and is about seven times as heavy as water. The principal tin-mines which are known to us, are those of Cornwall, Devonshire, Germany; the island of Banca, and peninsula of Malacca, in India; and Chili and Mexico in America. Of these the most celebrated are the mines of Cornwall, which are known to have been worked before the commencement of the Christian era. When the tin-ore has been dug from the earth, it is thrown into heaps and broken to pieces. After this, it is washed and subsequently roasted in an intense heat, for the purpose of dissipating some of the substances with which it is combined. It is lastly melted in a furnace, and thereby reduced to a metallic state. The metal is then poured into quadrangular moulds of stone, each containing about 320 pounds weight. These have the denomination of *block-tin*, and are stamped by officers of the Duke of Cornwall, with the impression of a lion, the arms of that Duchy. This is rendered a necessary operation before the tin can be offered for sale; and on stamping, it pays a duty of four shillings per hundred weight to the Prince of Wales as Duke

of Cornwall, who thence derives a very considerable income,

The article usually called *tin* or *tin-plate*, and in Scotland *white iron*, of which sauce-pans, boilers, drinking vessels, and other utensils of domestic economy are made, consists only of thin iron-plate coated with tin. It is thus formed:—The iron plates are immersed in water rendered slightly acid by spirit of salt or spirit of vitriol; after which, to clean them completely, they are scoured quite bright. These plates are then each dipped into a vessel filled with melted tin, the surface of which is covered with suet, pitch, or resin, to prevent the formation of dross upon it. The tin not only covers the surface of the iron, but completely penetrates it; giving to its whole substance a white colour. Iron is usually tinned before, but copper always after it has been formed into utensils. The object to be attained by the tinning of copper is to prevent the vessels made of that metal from being corroded, and to preserve the food prepared in them from being mixed with any particles of that poisonous substance called verdigris, which is formed by such corrosion.

*Abridged from Bingley's Useful Knowledge,
by M'Culloch.*

29.—*The Graves of a Household.*

THEY grew in beauty, side by side,
 They filled the house with glee;
 Their graves are sever'd far and wide,
 By mountain, stream, and sea.
 The same fond mother bent at night
 O'er each fair sleeping brow,
 She had each folded flower in sight,—
 Where are those dreamers now?

One, 'midst the forests of the West,
 By a dark stream is laid,
 The Indian knows his place of rest,
 Far in the cedar's shade.
 The sea, the blue lone sea, hath one,
 He lies where pearls lie deep ;
 He was the loved of all, yet none
 O'er his low bed may weep !
 One sleeps where southern vines are drest,
 Above the noble slain,
 He wrapp'd his colours 'round his breast,
 On a blood-red field of Spain.
 And one, o'er her the myrtle showers
 Its leaves by soft winds fann'd,
 She faded 'midst Italian bowers,
 The last of that bright band.
 And parted thus they rest, who played
 Beneath the same green tree,
 Whose voices mingled as they prayed
 Around one parent knee.
 They that with smiles lit up the hall,
 And cheer'd with mirth the hearth—
 Alas for love ! if this were all,
 And nought beyond an earth !

Mrs. Hemans.

30.—*Scale of Beings.*

In-fin'i-ty, endless number	<i>finis</i>	Spec'i-fied, shown by	} <i>specio</i>	
hu'mour, moisture	<i>humeo</i>	particular marks		
cav'i-ties, hollows	<i>cavus</i>	des'pi-ca-ble, worthless		
per-cep'tion, consciousness	<i>capio</i>	trans-i'tions, removals, leaps		<i>co</i>
sub-ser'vi-ent, useful	<i>servio</i>	de-vi-a'tions, swerings		<i>via</i>
de-nom-in-a'tion, name	<i>nomen</i>	in-ter-me'diate, middle	<i>medius</i>	

Ma-te'ri-al, *consisting of matter* ; in-nu'mer-a-ble, *numberless* ; ex-is'tence, *a state of being* ; en-dowed', *gifted* ; sev'ered, *separated* ; ex-u'ber-ant, *abundant* ; con'se-quence, *effect* ; par'i-ty, *equality*.

IN contemplating the material world, we may regard it as the shell of the universe, and the world of life as its inhabitants.

If we consider those parts of the material world, which lie the nearest to us, and are therefore subject to our observation and inquiries, it is amazing to consider the infinity of animals with which they are stocked. Every part of matter is peopled; every green leaf swarms with inhabitants. There is scarcely a single humour in the body of a man, or of any other animal, in which myriads of living creatures may not be discovered by the aid of glasses. We find, even in the most solid bodies, as in marble itself, innumerable cells and cavities which are crowded with inhabitants, too little for the naked eye to discover. On the other hand, if we look into the more bulky part of nature, we see the seas, lakes, and rivers, teeming with numberless kinds of living creatures. We find every mountain and marsh, wilderness and wood, plentifully stocked with birds and beasts: and every part of matter affording proper necessaries and conveniences, for the livelihood of the multitudes which inhabit it. If then no part of matter, with which we are acquainted, is desert and unpeopled, it is quite reasonable to conclude, that the planets are furnished with living beings adapted to their respective situations.

Existence is a blessing to those beings only which are endowed with perception ; and is in a manner thrown away upon dead matter, any farther than as it is subservient to

beings which are conscious of their existence. Accordingly, we find, from the bodies which lie under our observation, that matter is only made as the basis and support of animals ; and that there is no more of the one than what is necessary for the existence of the other.

There are some living creatures, which are raised but just above dead matter. To mention only that species of shell-fish, which is formed in the fashion of a cone ; that grows to the surface of several rocks ; and, immediately dies, on being severed from the place where it grew.— There are many other creatures but one remove from these, which have no other sense than that of feeling and taste. Others have still an additional one of hearing ; others of smell, and others, of sight. It is wonderful to observe, by what a gradual progress the world of life advances, through a prodigious variety of species, before a creature is formed, that is complete in all its senses. Even among these, there is such a different degree of excellence, in the sense which one animal enjoys, beyond what appears in another, that though the sense in different animals is distinguished by the same common denomination, it seems almost of a different nature. If, after this, we look into the several inward perfections of cunning and sagacity, or what we generally call instinct, we find them rising, after the same manner, imperceptibly one above another ; and receiving additional improvements, according to the species in which they are implanted. This progress in nature is so very gradual, that the most perfect of an inferior species, comes very near to the most imperfect of that which is immediately above it.

The exuberant and overflowing goodness of the Supreme Being, whose mercy extends to all his works, is plainly

seen in his having made so very little matter, at least what falls within our knowledge, that does not swarm with life. Nor is his goodness less seen in the diversity, than in the multitude of living creatures. Had he made but one species of animals, none of the rest would have enjoyed the happiness of existence: he has, therefore, *specified*, in his creation, every degree of life, every capacity of being.—The whole chasm of nature, from a plant to a man, is filled up with diverse kinds of creatures, rising one after another, by an ascent so gentle and easy, that the little transitions and deviations from one species to another, are almost insensible. This intermediate space is so well husbanded and managed, that there is scarcely a degree of perception, which does not appear in some one part of the world of life. Whether is the goodness, or the wisdom of the Divine Being, more manifested in this his proceeding?

There is a consequence, besides those I have already mentioned, which seems very naturally deducible from the foregoing considerations. If the scale of being rises by so regular a progress, so high as man, we may, by parity of reason, suppose, that it still proceeds gradually through those beings which are of a superior nature to him; since there is infinitely greater space and room for different degrees of perfection, between the Supreme Being and man, than between man and the most despicable insect.

In this great system of being, there is no creature so wonderful in its nature, and which so much deserves our particular attention, as man; who fills up the middle space between the animal and the intellectual nature, the visible and the invisible world; and who is that link in the chain of being, which forms the connexion between both. So that he who, in one respect, is associated with angels and

archangels, and may look upon a Being of infinite perfection as his father, and the highest order of spirits as his brethren, may, in another respect, say to "corruption, thou art my father, and to the worm thou art my mother and my sister."

Addison.

31.—*The Solar System.*

Fir'ma-ment, sky	<i>firmus</i>	E-qua'tor, the line which divides the globe into two equal parts called the northern and southern hemispheres	} <i>equus</i>
mag'ni-tudes, sizes	<i>magnus</i>		
pri'mar-y, principal	<i>primus</i>		
rev-ol-u'tions, whirls	<i>volvo</i>		
ex-ces'sive, extreme	<i>cedo</i>		

Sat'el-lites, *moons* ; di-ur'nal, *daily* ; el-lip'ti-cal, *oval* ; ve-loc'i-ty, *swiftness* ; as-sumed', *supposed* ; vig'or-ous, *strong* ; in-sig-nif'i-cant, *worthless*.

THE Sun is sometimes called Sol, and what belongs to the sun is therefore called Solar. The rays of light that come from the sun, are called solar rays. The planets, with their satellites or moons, revolve around the sun, and never depart from it, therefore they compose the Solar System ; by which is meant the sun, and the planets which revolve around it as their centre. There are eleven primary planets, Mer'cu-ry, Ve'nus, the Earth, Mars, Ves'ta, Ju'no, Pal'las, Ce'res, Ju'pi-ter, Sat'urn, and Her'schel, which is also known by the name of U-ra'nus, or the Geor'gi-um Sidus. Of these planets the following have satellites which attend them : the Earth has one, Jupiter has four, Herschel has six, and Saturn has seven. All these bodies are continually changing their places in the firmament. At one time, Jupiter may be seen in one part of the heaven ; a few weeks after, it will be seen in another part ; and the same may be said of all the other

bodies belonging to the system ; therefore, they are called planets or wandering stars. They all revolve round the sun, from west to east, in great circles, called their paths or orbits. Some of them are nearer the sun than others. The nearest is Mercury, which is thirty-seven millions of miles, and the farthest off is Herschel, which is eighteen hundred millions of miles from the sun.

The planets are of various magnitudes. The smallest is Mercury, which is much smaller than the earth ; the largest is Jupiter, which is at least one thousand two hundred times as large as the earth. All of them, so far as known, turn round on their axis, or perform their diurnal revolutions, in different spaces of times. Jupiter turns round in little less than ten hours, which is the shortest time. Mars turns round in twenty-five hours, which is the longest time in which any planet performs its diurnal revolution. Thus Jupiter has the shortest, and Mars the longest days and nights, of any of the planets. It appears that the largest planets turn round in the shortest time. As planets move at different distances from the sun, the orbits or circles in which they move, are of different lengths. Consequently, they move around the sun in different periods of time. The shortest period is that of Mercury, which is about three months. The longest period is that of Uranus, which is about eighty-four years. The orbits or paths in which the planets move, are not perfect circles, but on the contrary, they are all elliptical ; that is, they are a little longer one way than the other. All the planets are round, or nearly round, or spherical. The earth is about twenty-five miles further through, at the equator, than at the poles ; and is not, therefore, a perfect sphere or globe. It is called a spheroid', by which

is meant a globe or sphere-like figure, but not a perfect sphere or globe, and it is supposed that the other planets also are spheroids.

The planets move in their orbits with different degrees of velocity; those nearest the sun move swiftest. Mercury moves at the rate of one hundred thousand miles an hour, or one thousand six hundred and sixty-six miles in a minute. Venus moves at the rate of seventy-six thousand miles an hour; the Earth at the rate of sixty-four thousand, and Mars at the rate of fifty-five thousand miles an hour. The planets being at different distances from the sun, receive different degrees of light and heat. At Mercury, the heat and light are supposed seven times as great as upon the Earth, and if any of our animals or plants could be carried to Mercury, they would immediately perish, from the excessive heat. If there are such creatures there, they must be imagined of different natures, from those of the Earth. The degrees of light and heat at Uranus, are assumed as three hundred and sixty times less than upon the Earth. Even during the day, that is, where the sun is shining upon this distant planet, the light, as it must seem to us probable, is very dim, like our twilight. The cold must be greater than we can conceive, and any of the plants or animals of our world, would be instantly frozen to death there. There can be no water there; for in such a degree of cold, it would be instantly converted to ice, as solid as our rocks.

I have now told you of the eleven primary planets, with their eighteen moons, which are continually moving through the heaven, as they perform their several revolutions round the sun. Let us stop and reflect upon this subject for a moment. How immense is the bulk of one of these worlds! Let us once more consider our own.

It would require a rope twenty-five thousand miles long to reach around it, and a stick eight thousand miles long to reach through it, and it would take a man five hundred days, at the rate of fifty miles a day, to travel round it!

What a prodigious mass of earth, and mountains, and seas does it contain! Yet this mighty bulk, bearing along with it five great seas, two immense continents, thousands of islands, eight or nine hundred millions of men, with countless multitudes of plants, and trees, and animals upon it, is borne along, as I have already mentioned, through the heavens, or through space, at the rate of eleven hundred miles a minute! How great and powerful must be that Being who sits in heaven, and bids a world like this to make its journey at such a rate, and lo! it obeys him. A vigorous man, if he will do his best, may go six or even eight miles in an hour; but God sends a vast world along its path, at the rate of sixty-four thousand miles in an hour! And not one world only, but I have told you of twenty-nine worlds that revolve around the sun, all of which, for thousands of years, have been speeding forward, in their appointed courses, with untiring swiftness. How great a Being is God; how comparatively weak and insignificant is man.

Parley's Tales of the Sun, &c.

32.—*The Planetary and Terrestrial Worlds comparatively considered.*

Lu'min-ous, enlightened	} <i>lumen</i>	Spec-u-la'tions, mental	} <i>specio</i>
il-lu'mi-nates, enlightens		views	
lu'min-ar-ies, bodies that	} <i>lego</i>	spec-ta'tor, onlooker	} <i>magnus</i>
give light		mag-nif'i-cent, grand	
in-tel-lee'tu-al, having the	} <i>pendeo</i>	ra'diant, shining	} <i>radius</i>
power of understanding		ir-ra'diat-ed, illuminated	
de-pend'ent on, support-	} <i>pendo</i>	ter-res'tri-al, earthly	} <i>terra</i>
ed by		os-ten-ta'tious, gaudy	
dis-pens'er, distributor	} <i>munus</i>	pat'ri-mon-ies, estates in-	} <i>pater</i>
mu-nif'i-cence, liberality		herited from ancestors	

Ex-ten'sive, *large*; a-dorned', *embellished*; dec-or-a'tions, *ornaments*; ac-com-mo-da'tions, *conveniencies*; sub-sist'ence, *means of supporting life*; be-nign', *wholesome*; a'gen-cy, *action*; re-splen'dent, *bright*.

To us who dwell on its surface, the earth is by far the most extensive orb that our eyes can any where behold: it is also clothed with verdure, distinguished by trees, and adorned with a variety of beautiful decorations; whereas, to a spectator placed on one of the planets, it wears a uniform aspect; looks all luminous; and no larger than a spot. To beings who dwell at greater distances, it entirely disappears. That which we call alternately the morning and the evening star,* (as in one part of the orbit she rides foremost in the procession of night, and in the other, she ushers in and anticipates the dawn,) is a planetary world. This planet, and the four others that so wonderfully vary their mystic dance, are in themselves dark bodies, and shine only by reflection;† have fields, and seas, and skies, of their own; are furnished with all accommodations for animal subsistence, and are supposed to be the abodes of intellectual life; all which, together with our earthly habitation, are dependent on that grand dispenser of Divine munificence, the sun; receive their light from the distribution of his rays, and derive their comfort from his benign agency.

The sun, which seems to perform its daily stages through the sky, is, in this respect, fixed and immoveable: it is the great axle of heaven, about which the globe we inhabit, and other more spacious orbs, wheel their stated courses. The sun, though seemingly smaller than the dial it illu-

* Venus.

† See note, page 95.

minates, is abundantly larger than this whole earth, on which so many lofty mountains rise, and such vast oceans roll. A line extending from side to side through the centre of that resplendent orb, would measure more than eight hundred thousand miles : a girdle formed to go round its circumference, would require a length of millions. Were its solid contents to be estimated, the account would overwhelm our understanding, and be almost beyond the power of language to express. Are we startled at these reports of philosophy ! Are we ready to cry out in a transport of surprise, " How mighty is the Being who kindled so prodigious a fire ; and keeps alive, from age to age, so enormous a mass of flame ! " let us attend our philosophical guides, and we shall be brought acquainted with speculations more enlarged and more inflaming.

This sun with all its attendant planets, is but a very little part of the grand machine of the universe : every star, though in appearance no bigger than the diamond that glitters upon a lady's ring, is really a vast globe, like the sun in size and in glory ; no less spacious, no less luminous, than the radiant source of day. So that every star, is not barely a world, but the centre of a magnificent system ; has a retinue of worlds, irradiated by its beams, and revolving round its attractive influence, all which are lost to our sight in unmeasurable wilds of ether. That the stars appear like so many diminutive, and scarcely distinguishable points, is owing to their immense and inconceivable distance. Immense and inconceivable indeed it is, since a ball, shot from the loaded cannon, and flying with unabated rapidity, must travel, at this impetuous rate, almost seven hundred thousand years, before it could reach the nearest of these twinkling luminaries.

While beholding this vast expanse, I learn my own extreme meanness, I would also discover the abject littleness of all terrestrial things. What is the earth, with all her ostentatious scenes, compared with this astonishingly grand furniture of the skies? What, but a dim speck, hardly perceivable in the map of the universe? It is observed by a very judicious writer, that if the sun himself, which enlightens this part of the creation, were extinguished, and all the host of planetary worlds, which move about him, were annihilated; they would not be missed by an eye that can take in the whole compass of nature, any more than a grain of sand upon the sea shore. The bulk of which they consist, and the space which they occupy are so exceedingly little in comparison of the whole, that their loss would scarcely leave a blank in the immensity of God's works. If then, not our globe only, but this whole system, be so very diminutive, what is a kingdom or a country? What are a few lordships, or the so much-admired patrimonies of those who are styled wealthy? When I measure them with my own little pittance, they swell into proud and bloated dimensions: but when I take the universe for my standard, how scanty is their size! how contemptible their figure! They shrink into pompous nothings.

Hervey.

34.—*Africa and America.*

Va'ri-ous-ly, differently	<i>varius</i>	Su-per-sti-tion, false religion	<i>sto</i>
in-te'ri-or, inward	<i>internus</i>	lat'i-tude, distance north or	} <i>latus</i>
mod'er-a-ted, kept	} <i>modus</i>	south of the Equator	
within measure			trav'ersed' wandered over

Gen'o-a, *a city of Italy*; es'ti-ma-ted, *calculated*; dis-tin'guished, *eminent*; pro-duc'tions, *fruits*; re-pub'lics, *commonwealths*.

AFRICA is the third quarter of the globe in point of size. The population is variously estimated from thirty to one hundred and fifty millions; but nothing is known with certainty concerning any parts except the coasts. In the interior of Africa, the heat of the climate is not moderated by mountains, lakes, or rivers, and extensive tracts are occupied by deserts of sand. The climate, productions, and character of the people, are such as are generally found in the Torrid Zone; those parts which are well watered being very fruitful. The northern countries of Africa were among the most enlightened in the world, and still have written languages; but are now among the lowest of half-civilized nations. The rest of Africa has always been in a savage or barbarous state. The Mahometan religion extends over all the north of Africa. The Abyssinians, and some of the people of Egypt, profess a corrupt Christianity, but not deserving the name. All the other nations of Africa are sunk in superstition and vice; and some nations have been found who do not believe in any God.

America, or the new continent, was first made known to Europeans by Christopher Columbus, a native of Genoa, in 1492. It is the largest of the four quarters of the globe in size, but probably the least populous. This continent is divided into North and South America, and is distinguished for its large rivers and lakes, and its lofty mountains, in which it generally surpasses the eastern continent.

North America extends from 10 to 70 or 75 degrees, N. latitude, and almost every variety of climate and productions is to be found in it. The western coast has a mild climate, but the northern and eastern parts are much colder than the same latitudes in Europe. The northern and western portions of North America are inhabited almost entirely by Indians in a savage state. They are visited by Europeans only to procure skins and furs. The eastern parts, south of latitude 50 degrees, were long since colonized and peopled from European nations; and few

of the Indians remain. The greater part of North America is occupied by the two republics of Mexico and the United States. The northern part is occupied by Great Britain, and the Russian settlements on the North west coast.

South America is a very fertile portion of the world, distinguished for the size and grandeur of its rivers, and the height and extent of its mountains. It abounds in precious stones; and its mines, with those of Mexico, furnish much more gold and silver than all other parts of the world. Its soil produces many medicinal and other valuable plants, which are not found in other countries.—Brazil and a part of Guiana are settled and governed by the Portuguese; but most of South America by the Spaniards. They occupy the sea coast principally; and the interior is still a wilderness, traversed only by Indians. The northern and middle portions lie within the Torrid Zone, and the Southern extend nearly to the Frigid.—The climates of South America are more temperate than those in the same latitudes of the Eastern Continent, on account of the number of mountains and rivers of the ocean.

Woodbridge.

35.—*The Temple of Nature.*

TALK not of temples, there is one
 Built without hands, to mankind given;
 Its lamps are the meridian sun,
 And all the stars of heaven;
 Its walls are the cerulean* sky;
 Its floor the earth so green and fair;
 The dome is vast immensity—
 All nature worships there!


* Cer-u'le-an, blue.

The Alps arrayed in stainless snow,
The Andean ranges yet untrod,
At sunrise and at sunset glow,
 Like altar-fires to God,
A thousand fierce volcanoes blaze,
As if with hallow'd victims rare,
And thunder lifts its voice in praise—
 All nature worships there !

The ocean heaves resistlessly,
And pours his glittering treasure forth ;
His waves the priesthood of the sea,
 Kneel on the shell-gemmed earth,
And there emit a hollow sound,
As if they murmured praise and prayer ;
On every side 'tis holy ground—
 All nature worships there !

The grateful earth her odour yields,
In homage, MIGHTY ONE to thee,
From herbs and flowers in all the fields,
 From fruit on every tree ;
The balmy dew at morn and even
Seems, like the penitential tear,
Shed only in the sight of heaven—
 All nature worships here !

The cedar and the mountain pine,
The willow on the fountain's brim,
The tulip and the eglantine,
 In reverence bend to Him ;
The song-birds pour their sweetest lays,
From tower and tree, and middle air ;
The rushing river murmurs praise—
 All nature worships there ! *David Vedder.*



APPENDIX

CONTAINING

RECITATIONS, &c.

Our Fathers.

OUR Fathers! where are they—the faithful and wise?
They are gone to the mansions prepar'd in the skies;
With the ransom'd in glory, for ever they sing,
“ All worthy the Lamb, our Redeemer and King !”

Our Fathers! who were they?—men strong in the Lord,
Who were nurtured and fed by the milk of the Word;
Who breath'd in the freedom their Saviour had given,
And fearlessly wav'd their blue banner to heaven.

Our Fathers! how liv'd they?—in fasting and prayer,
Still grateful for blessings, and willing to share
Their bread with the hungry—their basket and store—
Their home with the homeless that came to their door.

Our Fathers! where knelt they?—upon the green sod,
And pour'd out their hearts to their Covenant God;
And oft in the deep glen, beneath the wild sky,
The songs of their Zion were wafted on high.

Our Fathers! how died they?—they valiantly stood
The rage of the foeman, and seal'd with their blood,
By “ Faithful Contendings,” the faith of their sires,
'Midst tortures—in prisons—on scaffolds—in fires.

Our Fathers! where sleep they?—go search the rude cairn
 Where the bird of the hill makes its nest in the fern;
 Where the dark purple heather and bonny blue bell
 Deck the mountain and moor where our forefathers fell.

Hohenlinden.

ON Linden when the sun was low,
 All bloodless lay the untrodden snow
 And dark as winter was the flow
 Of Iser rolling rapidly.

But Linden saw another sight,
 When the drum beat at dead of night,
 Commanding fires of death to light
 The darkness of her scenery!

By torch and trumpet fast array'd,
 Each horseman drew his battle-blade,
 And furious every charger neigh'd,
 To join the dreadful revelry.

Then shook the hills with thunder riven,
 Then rush'd the steed to battle driven,
 And louder than the bolts of Heaven,
 Far flash'd the red artillery.

But redder yet that light shall glow,
 On Linden's hills of stained snow,
 And bloodier yet the torrent flow
 Of Iser rolling rapidly.

Tis morn—but scarce yon level sun
 Can pierce the war-clouds rolling dun,
 Where furious Frank and fiery Hun
 Shout in their sulphurous canopy.

The combat deepens—On, ye brave,
 Who rush to glory or the grave ;
 Wave, Munich, all thy banners wave,
 And charge with all thy chivalry !——

Few, few shall part where many meet,—
 The snow shall be their winding sheet ;
 And every turf beneath their feet
 Shall be a soldier's sepulchre.

Campbell.

The King and the Miller of Mansfield.

King. No, no ; this can be no public road, that's certain. I am lost, quite lost, indeed. Of what advantage is it now to be a king ? Night shows me no respect. I cannot see better, nor walk so well as another man. What is a king ? Is he not wiser than another man ? Not without his councillors, I plainly find. Is he not more powerful ? I oft have been told so, indeed ; but what now can my power command ? Is he not greater and more magnificent ? When seated on his throne, and surrounded with nobles and flatterers, perhaps he may think so ; but when lost in a wood, alas ! what is he but a common man ? His wisdom knows not which is north ; and which is south ; his power a beggar's dog would bark at ; and his greatness the beggar would not bow to. And yet, how oft are we puffed up with these false attributes ? Well, in losing the monarch, I have found the man,—
 [*The report of a gun is heard.*]—Hark ! some villain sure is near ! What were it best to do ? Will my majesty protect me ? No. Throw majesty aside, then, and let manhood do it.

Enter the Miller.

Miller. I believe I hear the rogue!—Who's there?

King. No rogue, I assure you.

Miller. Little better, friend, I believe. Who fired that gun?

King. Not I, indeed.

Miller. You lie, I believe.

King. Lie! how strange it seems to me to be talked to in this style. [*Aside.*] Upon my word, I don't.

Miller. Come, come, sirrah, confess; you have shot one of the king's deer, have you not?

King. No, indeed; I owe the king more respect. I heard a gun go off, indeed, and was afraid some robbers might have been near.

Miller. I'm not bound to believe this, friend. Pray who are you? What's your name?

King. Name!

Miller. Name! yes, name. Why, you have a name, have not you? Where did you come from? What is your business here?

King. These are questions I have not been used to, honest man.

Miller. May be so; but they are questions no honest man would be afraid to answer, I think. So, if you can give no better account of yourself, I shall make bold to take you along with me, if you please.

King. With you! what authority have you to—

Miller. The king's authority, if I must give you an account, Sir. I am John Cockle, the miller of Mansfield, one of his majesty's keepers in this forest of Sherwood; and I will let no suspected fellow pass this way, that cannot give a better account of himself than you have done, I promise you.

King. I must submit to my own authority—[*Aside*].—
Very well, Sir, I am glad to hear the king has so good an officer; and since I find you have his authority, I will give you a better account of myself, if you will do me the favour to hear it.

Miller. It's more than you deserve, I believe; but let's hear what you can say for yourself.

King. I have the honour to belong to the king as well as you, and, perhaps, should be as unwilling to see any wrong done him. I came down with him to hunt in this forest, and the chase leading us to-day a great way from home, I am benighted in this wood, and have lost my way.

Miller. This does not sound well: if you have been a-hunting, pray where is your horse?

King. I have tired my horse, so that he lay down under me, and I was obliged to leave him.

Miller. If I thought I might believe this now.

King. I am not used to lie, honest man.

Miller. What! do you live at court, and not lie?—that's a likely story indeed.

King. Be that as it will, I speak truth now, I assure you; and to convince you of it, if you will attend me to Nottingham, if I am near it, or give me a night's lodgings in your own house, here is something to pay you for your trouble; and, if that is not sufficient, I will satisfy you in the morning to your utmost desire.

Miller. Ay, now I am convinced you are a courtier: here is a little bribe for to-day, and a large promise for to-morrow, both in a breath. Here, take it again, and take this along with it—John Cockle is no courtier; he can do what he ought—without a bribe.

King. Thou art a very extraordinary man, I must own, and I should be glad, methinks, to be farther acquainted with thee.

Miller. Thee! and thou! prithee don't thee and thou me: I believe I am as good a man as yourself, at least.

King. Sir, I beg your pardon.

Miller. Nay, I am not angry, friend: only I don't love to be too familiar with any body, before I know whether he deserves it or not.

King. You are in the right; but what am I to do?

Miller. You may do what you please. You are twelve miles from Nottingham, and all the way through this thick wood; but if you are resolved upon going thither to-night, I will put you on the road, and direct you the best I can; or if you will accept of such poor entertainment as a miller can give, you shall be welcome to stay all night, and in the morning I will go with you myself.

King. And cannot you go with me to-night?

Miller. I would not go with you to-night, if you were the king.

King. Then I must go with you, I think.

Richmond encouraging his Soldiers.

THUS far into the bowels of the land
 Have we march'd on without impediment.
 Richard, the bloody and devouring chief,
 Whose ravenous appetite has spoil'd your fields,
 Laid this rich country waste, and rudely cropp'd
 Its ripen'd hopes of fair posterity,—
 Is now even in the centre of the isle.

Thrice is he arm'd who hath his quarrel just ;
 And he but naked, though lock'd up in steel,
 Whose conscience with injustice is corrupted :
 The very weight of Richard's guilt shall crush him.
 Then let us on, my friends, and boldly face him.
 In peace, there's nothing so becomes a man,
 As mild behaviour and humanity ;
 But when the blast of war blows in our ears,
 Let us be tigers, in our fierce deportment.
 For me, the ransom of my bold attempt,
 Shall be this body on the earth's cold face ;
 But if we thrive, the glory of the action,
 The meanest soldier here shall share his part of.
 Advance your standards, draw your willing swords,
 Sound drums and trumpets, boldly and cheerfully ;
 The words " St. George, Richmond, and Victory !"

Shakspeare.

Speech of Rolla.

My brave associates—partners of my toil, my feelings and my fame ! Can Rolla's words add vigour to the virtuous energies which inspire your hearts?—No ;—*you* have judged as I have, the foulness of the crafty plea by which these bold invaders would delude you.—Your generous spirit has compared, as mine has, the motives which, in a war like this, can animate *their* minds and *ours*.—*They*, by a strange frenzy driven, fight for power, for plunder, and extended rule ; *we*, for our country, our altars, and our homes.—*They* follow an adventurer whom they fear, and obey a power which they hate ; *we* serve a monarch whom we love,—a God whom we adore.—

Whene'er they move in anger, desolation tracks their progress! Whene'er they pause in amity, affliction mourns their friendship.—They boast, they come but to improve our state, enlarge our thoughts, and free us from the yoke of error! Yes—*they* will give enlightened freedom to our minds, who are themselves the slaves of passion, avarice, and pride.—They offer us their protection:—Yes, such protection as vultures give to lambs—covering and devouring them.—They call on us to barter all of good we have inherited and proved, for the desperate chance of something better which they promise.—Be our plain answer this: The throne *we honour* is the *people's choice*;—the laws we reverence are our brave fathers' legacy;—the faith we follow teaches us to live in bonds of charity with all mankind, and die with hope of bliss beyond the grave.—Tell our invaders this, and tell them too, we seek no change; and least of all, such change as they would bring us.

Sheridan's Pizarro.

—◆—

The Soldier's Dream.

Our bugles sang truce—for the night-cloud had lower'd,
 And the sentinel stars set their watch in the sky;
 And thousands had sunk on the ground overpower'd—
 The weary to sleep, and the wounded to die.

When reposing that night on my pallet of straw,
 By the wolf-scaring faggot that guarded the slain;
 At the dead of the night a sweet vision I saw,
 And thrice ere the morning I dreamed it again.

Methought, from the battle-field's dreadful array,
Far, far I had roam'd on a desolate track ;

"Twas autumn—and sunshine arose on the way
To the home of my fathers, that welcomed me back.

I flew to the pleasant field, traversed so oft
In life's morning march, when my bosom was young
I heard my own mountain-goats bleating aloft,
And knew the sweet strain that the corn-reapers sung.

Then pledged we the wine-cup, and fondly I swore,
From my home and my weeping friends never to part ;
My little ones kiss'd me a thousand times o'er,
And my wife sobb'd aloud in her fulness of heart,—

"Stay, stay with us—rest, thou art weary and worn ;"
And fain was their war-broken soldier to stay—
But sorrow return'd with the dawning of morn,
And the voice in my dreaming ear melted away.

Campbell

Cato on the Immortality of the Soul.

It must be so—Plato, thou reason'st well !
Else, whence this pleasing hope, this fond desire,
This longing after immortality ?
Or, whence this secret dread, and inward horror,
Of falling into nought ? Why shrinks the soul
Back on herself, and startles at destruction ?—
'Tis the Divinity that stirs within us ;
'Tis Heaven itself, that points out—an hereafter,
And intimates—Eternity to man.
Eternity !—thou pleasing—dreadful thought !

Through what variety of untried being,
 Through what new scenes and changes must we pass!
 The wide, the unbounded prospect lies before me,
 But shadows, clouds, and darkness, rest upon it.
 Here will I hold. If there's a Power above us---
 And that there is, all Nature cries aloud
 Through all her works---He must delight in virtue;
 And that which he delights in, must be happy.
 But when? or where? This world---was made for Cæsar.
 I'm weary of conjectures---this must end them.

[*Laying his hand on his sword.*]

'Thus I am doubly arm'd. My death and life,
 My bane and antidote, are both before me.
 This---in a moment, brings me to an end;
 But this---informs me I shall never die!
 The soul, secured in her existence, smiles
 At the drawn dagger, and defies its point.---
 The stars shall fade away, the sun himself
 Grow dim with age, and nature sink in years,
 But thou shalt flourish in immortal youth,
 Unhurt amidst the war of elements,
 The wreck of matter, and the crash of worlds!

Addison.

Lodgings for Single Gentlemen.

WHO has e'er been in London, that overgrown place,
 Has seen "*Lodgings to let,*" stare him full in the face:
 Some are good and let dearly; while some, 'tis well known,
 Are so dear, and so bad, they are best let alone.

WILL WADDLE, whose temper was studious and lonely,
 Hired lodgings that took Single Gentlemen only ;
 But WILL was so fat, he appeared like a tun,—
 Or like two SINGLE GENTLEMEN roll'd into ONE.

He enter'd his rooms, and to bed he retreated ;
 But all the night long he felt fever'd and heated ;
 And, though heavy to weigh, as a score of fat sheep,
 He was not, by any means, heavy to sleep.—

Next week 'twas the same ! and the next ! and the next !
 He perspired like an ox ; he was nervous, and vex'd ;
 Week pass'd after week, till by weekly succession,
 His weakly condition was past all expression.

In six months his acquaintance began much to doubt him ;
 For his skin, “like a lady's loose gown,” hung about him.
 He sent for a Doctor, and cried, like a ninny,
 “I have lost many pounds—make me well, there's a
 guinea.”

The Doctor look'd wise :—“a slow fever,” he said :
 Prescribed sudorifics,—and going to bed.
 “Sudorifics in bed,” exclaimed WILL, “are humbugs !
 I've enough of them there, without paying for drugs !”

WILL kick'd out the Doctor ;—but when ill indeed,
 E'en dismissing the Doctor don't *always* succeed ;
 So, calling his host,—he said,—Sir, do you know,
 I'm the fat SINGLE GENTLEMAN, six months ago ?

“Look ye, landlord ! I think,” argued WILL with a grin,
 “That with honest intentions you first *took me in* :
 But from the first night—and to say it I'm bold—
 I've been so very *hot*, that I'm sure I caught *cold* !”

Quoth the landlord,—“Till now I ne'er had a dispute ;
I've let lodgings ten years,—I'm a *baker* to boot :
In airing your sheets, Sir, my wife is no sloven ;
And your bed is immediately—over my *OVEN*.”

“The *OVEN*”—says *WILL* : says the host—“Why this
passion ?

In that excellent bed died three people of fashion.

Why so *crusty*, good Sir ?”—“Zounds !” cried *WILL*, in
taking,

“Who would not be *crusty*, with half-a-year's *baking* ?”

WILL paid for his rooms ;—cried the host, with a sneer,

“Well, I see you've been *going away* half-a-year.”

“Friend, we can't well agree ;—yet no quarrel ;” *WILL*
said :

“But I'd rather not *perish* while you make your *bread*.”

Colman.

Love of Country.

BREATHES there a man with soul so dead
Who never to himself hath said,

This is my own, my native land !

Whose heart hath ne'er within him burn'd
As home his footsteps he hath turn'd

From wandering on a foreign strand ?

If such there breathe, go, mark him well,
For him no minstrel raptures swell ;

High though his titles, proud his name,
Boundless his wealth as wish can claim ;

Despite those titles, power and pelf,
The wretch, concentr'd all in self,

Living, shall forfeit fair renown,
 And, doubly dying, shall go down
 To the vile dust, whence he sprung,
 Unwept, unhonour'd, and unsung.

O Caledonia ! stern and wild,
 Meet nurse for a poetic child !
 Land of brown heath and shaggy wood,
 Land of the mountain and the flood.
 Land of my sires ! what mortal hand
 Can e'er untie the filial band
 That knits me to thy rugged strand ;
 Still as I view each well-known scene,
 Think what is now, and what hath been,
 Seems as to me, of all bereft,
 Sole friends thy woods and streams were left ;
 And thus I love thee better still,
 Even in extremity of ill.

By Yarrow's stream still let me stray,
 Though none should guide my feeble way ;
 Still feel the breeze down Ettrick break,
 Although it chill my wither'd cheek ;
 Still lay my head by Teviot stone,
 Though there, forgotten and alone,
 The bard may draw his parting groan.

Sir W. Scott.

Lord Ullin's Daughter.

A CHIEFTAIN, to the Highlands bound,
 Cries, "Boatman, do not tarry !
 And I'll give thee a silver pound
 To row us o'er the ferry."—

- “ Now, who be ye would cross Lochgyle,
This dark and stormy water ?”
- “ O, I’m the chief of Ulva’s isle,
And this Lord Ullin’s daughter.
- “ And fast before her father’s men,
Three days we’ve fled together ;
For, should he find us in the glen,
My blood would stain the heather.
- “ His horsemen hard behind us ride,
Should they our steps discover,
Then who would cheer my bonny bride,
When they have slain her lover ?”

Outspoke the hardy Highland wight,
I’ll go, my chief—I’m ready :—
It is not for your silver bright ;
But for your winsome lady :

- “ And, by my word ! the bonny bird
In danger shall not tarry ;
So, though the waves are raging white,
I’ll row you o’er the ferry !”

By this the storm grew loud apace,
The water-wraith was shrieking,
And, in the scowl of heaven, each face
Grew dark as they were speaking.

But still, as wilder blew the wind,
And as the night grew drearer,
Adown the glen rode armed men,
Their trampling sounded nearer.—

“ Oh ! haste thee, haste !” the lady cries,
 “ Though tempests round us gather,
 I’ll meet the raging of the skies,
 But not an angry father.”

The boat has left a stormy land,
 A stormy sea before her,—
 When, oh ! too strong for human hand,
 The tempest gather’d o’er her.

And still they row’d amidst the roar
 Of waters fast prevailing :

Lord Ullin reached that fatal shore,
 His wrath was changed to wailing :

For sore dismay’d, through storm and shade,
 His child he did discover :

One lovely hand she stretch’d for aid,
 And one was round her lover.

“ Come back ! come back !” he cried in grief,
 “ Across this stormy water :

And I’ll forgive your Highland chief,
 My daughter !—oh ! my daughter !”

’Twas vain : the loud waves lash’d the shore,
 Return or aid preventing :

The waters wild went o’er his child—
 And he was left lamenting.

Campbell.

The Old Major and the Young Officer.

When I was a young man about this town, I frequented the Ordinary of the Black Horse in Holborn, where the person that usually presided at the table was a rough old fashioned gentleman, who, according to the

custom of those times, had been the Major and Preacher of a regiment. It happened one day that a noisy young officer, bred in France, was venting some new-fangled notions, and speaking, in the gaiety of his humour, against the dispensations of Providence. The Major at first only desired him to talk more respectfully of one for whom all the company had an honour; but finding him run on in his extravagance, began to reprimand him in a more serious manner. Young man, said he, do not abuse your Benefactor whilst you are eating his bread. Consider whose air you breathe, whose presence you are in, and who it is that gave you the power of that very speech which you make use of to his dishonour. The young fellow, who thought to turn matters into a jest, asked him, if he was going to preach? But, at the same time, desired him to take care what he said, when he spoke to a man of honour. A man of honour! says the Major; thou art an infidel and a blasphemer, and I shall use thee as such. In short, the quarrel ran so high, that the Major was desired to walk out. Upon their coming into the garden, the old fellow advised his antagonist to consider the place into which one pass might drive him; but finding him grow upon him to a degree of scurrility, as believing the advice proceeded from fear; Sirrah, says he, if a thunderbolt does not strike thee dead before I come at thee, I shall not fail to chastise thee for thy profaneness to thy Maker, and thy sauciness to his servant. Upon this he drew his sword, and cried out with a loud voice, *The sword of the Lord and of Gideon!* which so terrified his antagonist, that he was immediately disarmed and thrown on his knees. In this posture he begged his life; but the Major refused to grant it, before he had asked

pardon for his offence in a short extemporaneous prayer, which the old gentleman dictated to him upon the spot, and which his proselyte repeated after him in the presence of the whole Ordinary, that were now gathered about him in the garden.

Tatler.

Glenara.

OH! heard you yon pibroch sound sad in the gale,
 Where a band cometh slowly with weeping and wail?
 'Tis the chief of Glenara laments for his dear;
 And her sire and her people are call'd to her bier.

Glenara came first, with the mourners and shroud;
 Her kinsmen they follow'd, but mourned not aloud;
 Their plaids all their bosoms were folded around;
 They march'd all in silence—they looked to the ground.

In silence they reach'd over mountain and moor,
 To a heath, where the oak-tree grew lonely and hoar,
 "Now here let us place the grey stone of her cairn—
 Why speak ye no word?" said Glenara the stern.

"And tell me I charge you, ye clan of my spouse,
 Why fold ye your mantles,—why cloud ye your brows?"
 So spake the rude chieftain: no answer is made,
 But each mantle unfolding, a dagger display'd.

"I dream'd of my lady, I dream'd of her shroud,"
 Cried a voice from the kinsmen, all wrathful and loud,
 "And empty that shroud, and that coffin did seem;
 Glenara! Glenara! now read me my dream!"

Oh! pale grew the cheek of that chieftain, I ween,
 When the shroud was unclosed, and no body was seen.
 Then a voice from the kinsmen spoke louder in scorn—
 'Twas the youth that had lov'd the fair Ellen of Lorn.

“ I dream'd of my lady, I dream'd of her grief,
 I dream'd that her lord was a barbarous chief ;
 On a rock of the ocean fair Ellen did seem ;
 Glenara ! Glenara ! now read me my dream ! ”

In dust low the traitor has knelt to the ground,
 And the desert reveal'd where his lady was found ;
 From the rock of the ocean that beauty is borne ;
 Now joy to the house of fair Ellen of Lorn !

Campbell.

On Prayer.

PRAYER is the soul's sincere desire,
 Utter'd or unexpress'd ;
 The motion of a hidden fire,
 That trembles in the breast.

Prayer is the burthen of a sigh ;
 The falling of a tear ;
 The upward glancing of an eye,
 When none but God is near.

Prayer is the simplest form of speech
 That infant lips can try :
 Prayer, the sublimest strains that reach
 The Majesty on high.

Prayer is the Christian's vital breath :
 The Christian's native air :
 His watchword at the gates of death,
 He enters heaven by prayer.

Prayer is the contrite sinner's voice,
 Returning from his ways :
 While angels in their songs rejoice,
 And say, "Behold, he prays!"

The saints, in prayer, appear as one,
 In word, and deed, and mind,
 When, with the Father and his Son,
 Their fellowship they find.

Nor prayer is made on earth alone :
 The Holy Spirit pleads ;
 And Jesus, on the eternal throne,
 For sinners intercedes.

O thou, by whom we come to God,
 The Life, the Truth, the Way !
 The path of prayer thyself hast trod ;
 Lord, teach us how to pray.

Montgomery.

The Star of Bethlehem.

WHEN, marshall'd on the mighty plain,
 The glittering host bestud the sky,—
 One star alone, of all the train,
 Can fix the sinner's wandering eye.

Hark ! hark ! to God the chorus breaks,
 From every host, from every gem ;
 But one alone the Saviour speaks,
 It is the star of Bethlehem

Once on the raging seas I rode,
 The storm was loud—the night was dark,
 The ocean yawn'd---and rudely blow'd
 The wind that toss'd my foundering bark.

Deep horror then my vitals froze,
 Death-struck, I ceased the tide to stem ;
 When suddenly a star arose,
 It was the star of Bethlehem.

It was my guide, my light, my all,
 It bade my dark forebodings cease,
 And, through the storm and danger's thrall,
 It led me to the port of peace.

Now safely moor'd---my perils o'er,
 I'll sing, first in night's diadem,
 For ever, and for evermore,
 The Star!---The Star of Bethlehem!

H. K. White.

Lochinvar.

Oh, young Lochinvar is come out of the west!
 Through all the wide border his steed was the best;
 And save his good broadsword, he weapon had none,
 He rode all unarm'd, and he rode all alone!
 So faithful in love, and so dauntless in war,
 There never was knight like the young Lochinvar!
 He staid not for brake, and he stopped not for stone,
 He swam the Eske river where ford there was none,
 But ere he alighted at Netherby gate,
 The bride had consented, the gallant came late:
 For a laggard in love, and a dastard in war,
 Was to wed the fair Elen of young Lochinvar!

So boldly he enter'd the Netherby Hall,
 'Mong bride'smen, and kinsmen, and brothers, and all!—
 Then spoke the bride's father, his hand on his sword—
 For the poor craven bridegroom said never a word—
 "O come ye in peace here or come ye in war?—
 Or to dance at our bridal? young Lord Lochinvar!"

"I long woo'd your daughter, my suit you denied :
 Love swells like the Solway, but ebbs like its tide!
 And now I am come with this lost love of mine,
 To lead but one measure, drink one cup of wine!
 There be maidens in Scotland, more lovely by far,
 That would gladly be bride to the young Lochinvar!"

The bride kiss'd the goblet; the knight took it up,
 He quaff'd off the wine, and he threw down the cup!
 She look'd down to blush, and she look'd up to sigh—
 With a smile on her lips, and a tear in her eye.
 He took her soft hand, ere her mother could bar,—
 "Now tread we a measure!" said young Lochinvar.

So stately his form, and so lovely her face,
 That never a hall such a galliard did grace!
 While her mother did fret, and her father did fume,
 And the bridegroom stood dangling his bonnet and plume,
 And the bride-maidens whisper'd, "'Twere better by far
 To have match'd our fair cousin with young Lochinvar!"

One touch to her hand, and one word in her ear
 When they reach'd the hall door, and the charger stood near,
 So light to the croupe the fair lady he swung,
 So light to the saddle before her he sprung!
 "She is won! we are gone, over bank, bush, and scaur;
 They'll have fleet steeds that follow!" quoth young
 Lochinvar.

There was mounting 'mong Græmes of the Netherby clan,
 Fosters, Fenwicks, and Musgraves, they rode and they ran;
 There was racing and chasing on Cannobie Lea,
 But the lost bride of Netherby ne'er did they see!
 So daring in love, and so dauntless in war,
 Have ye e'er heard of gallant like young Lochinvar!

Scott.

The Three Black Crows.

Two honest tradesmen, meeting in the Strand,
 One took the other briskly by the hand;
 "Hark ye," said he, "'Tis an odd story this
 About the crows!"—"I don't know what it is;"
 Replied his friend—"No! I'm surprised at that—
 Where I come from, it is the common chat;
 But you shall hear an odd affair indeed!
 And that it happen'd they are all agreed:
 Not to detain you from a thing so strange,
 A gentleman who lives not far from 'Change,
 This week, in short, as all the Alley knows,
 Taking a vomit, threw up Three Black Crows!"
 "Impossible!"—"Nay, but 'tis really true;
 I had it from good hands, and so may you,"—
 "From whose, I pray?"—So having named the man,
 Straight to inquire his curious comrade ran.
 "Sir, did you tell"—relating the affair,
 "Yes, Sir, I did; and if 'tis worth your care,
 'Twas Mr."—Such-a-one—"who told it me;
 But, by the bye, 'Twas *Two* black crows, not *Three*."
 Resolved to trace so wondrous an event,
 Quick to the third, the virtuoso went.
 "Sir"—and so forth—"Why, yes; the thing is fact,
 Though in regard to number not exact:

It was not *Two* black crows, 'twas only *One*,
 The truth of that you may depend upon :
 The gentleman himself told me the case."——
 "Where may I find him?"—"Why, in"—such a place.
 Away he went : and, having found him out,
 "Sir, be so good as to resolve a doubt."——
 Then to his last informant he referr'd,
 And begg'd to know if true what he had heard ;
 "Did you, Sir, throw up a black crow?"—"Not I"—
 "Bless me!—how people propagata a lie!—
 Black crows have been thrown up, *Three, Two, and One*,
 And here I find all comes at last to *None*!
 Did you say nothing of a crow at all?"
 "Crow—crow—perhaps I might, now I recall
 The matter over."—"And pray, Sir, what was't?"
 "Why, I was horrid sick, and at the last,
 I did throw up, and told my neighbour so,
 Something that was —as *black*, Sir, as a crow."

Dr. Byrom.

John Knox is Come.

BUT while they were busily conversing and contriving how best to aid and further that iniquitous aggression of perfidious tyranny, there came in one of the brethren of the monastery, with a frightened look, and cried aloud that John Knox was come, and had been all night in the town. At the news, the spectators, as if moved by one spirit, gave a triumphant shout,—the clergy were thunder-struck,—some started from their seats unconscious of what they did,—others threw themselves back where they sat,

—and all appeared as if a judgment had been pronounced upon them. In the same moment, the church began to skail,—the session was adjourned,—and the people ran in all directions. The cry rose everywhere, “John Knox is come!” All the town came rushing into the streets,—the old and the young, the lordly and the lowly, were seen mingling and marvelling together,—all tasks of duty, and servitude, and pleasure were forsaken,—the sick-beds of the dying were deserted,—the priests abandoned their altars and masses, and stood pale and trembling at the doors of their churches,—mothers set down their infants on the floors, and ran to inquire what had come to pass,—funerals were suspended, and the impious and the guilty stood aghast, as if some dreadful apocalypse had been made; travellers, with the bridles in their hands, lingering in profane discourse with their hosts, suddenly mounted, and speeded into the country with the tidings. At every cottage door and wayside bield, the inmates stood in clusters, silent and wondering, as horsemen came following horsemen, crying “John Knox is come!” Barks that had departed when they heard the news, bore up to tell others that they saw afar off at sea. The shepherds were called in from the hills;—the warders on the castle, when, at the sound of many quickened feet approaching, challenged the comers, were answered, “John Knox is come!” Studious men were roused from the spells of their books;—nuns, at their windows, looked out fearful and inquiring,—and priests and friars were seen standing by themselves, shunned like lepers. The whole land was stirred as with the inspiration of some new element, and the hearts of the persecutors were withered.

Galt.

A LIST OF PREFIXES AND AFFIXES.

PREFIXES.

<p>A signifies <i>on</i> or <i>in</i> ; as, <i>ashore</i>, <i>abed</i>.</p> <p>a, ab, abs, <i>from</i> or <i>away</i> ; as, <i>avoid</i>, <i>abhor</i>, <i>abstain</i>.</p> <p>a, ac, ad, af, ag, al, an, ap, ar, as, at, <i>to</i> ; as, <i>ascend</i>, <i>accuse</i>, <i>admit</i>, <i>affix</i>, <i>aggrieve</i>, <i>allude</i>, <i>announce</i>, <i>appear</i>, <i>arrive</i>, <i>assist</i>, <i>attend</i>.</p> <p>ant, anti, contra, counter, <i>against</i> ; as, <i>antagonist</i>, <i>anti-christian</i>, <i>contradict</i>, <i>countermand</i>.</p> <p>be, em, en, im, <i>to make</i> ; as, <i>be-friend</i>, <i>embellish</i>, <i>enable</i>, <i>im-bitter</i>.</p> <p>circum, <i>round</i> or <i>about</i> ; as, <i>circumcise</i>.</p> <p>con, com, co, cog, col, cor, <i>together</i> ; as, <i>conclude</i>, <i>commix</i>, <i>cohere</i>, <i>cognate</i>, <i>collect</i>, <i>corrupt</i>.</p> <p>de, <i>down</i> ; as, <i>degrade</i>.</p> <p>di, dif, dis, <i>asunder</i> ; as, <i>divide</i>, <i>diffuse</i>, <i>dismiss</i>.</p> <p>e, ec, ef, ex, <i>out of</i> ; as, <i>emit</i>, <i>ecstasy</i>, <i>efface</i>, <i>exalt</i>.</p> <p>extra, out, preter, <i>beyond</i> ; as,</p>	<p><i>extravagant</i>, <i>outlive</i>, <i>preternatural</i>.</p> <p>fore, pre, <i>before</i> ; as, <i>foretell</i>, <i>predict</i>.</p> <p>in, im, il, ir, when placed before a verb, signify <i>in</i> ; but when placed before an adjective, they signify <i>not</i> ; as, <i>incur</i>, <i>impart</i>, <i>illude</i>, <i>irritate</i> ; <i>inconstant</i>, <i>immense</i>, <i>illegal</i>, <i>irregular</i>.</p> <p>inter, <i>between</i> ; as, <i>intervene</i>.</p> <p>intro, <i>within</i> ; as, <i>introduce</i>.</p> <p>mis, <i>bad</i>, <i>wrong</i>, <i>ill</i> ; as, <i>misfortune</i>, <i>misname</i>, <i>misluck</i>.</p> <p>ob, oc, of, op, <i>over against</i>, <i>in the way of</i> ; as, <i>object</i>, <i>occur</i>, <i>offend</i>, <i>oppress</i>.</p> <p>per, <i>through</i> ; as, <i>perform</i>.</p> <p>post, <i>after</i> ; as, <i>postpone</i>.</p> <p>pro, <i>forward</i> ; as, <i>provide</i>.</p> <p>re, <i>back</i> or <i>again</i> ; as, <i>recall</i>.</p> <p>se, <i>aside</i> or <i>apart</i> ; as, <i>seduce</i>.</p> <p>sub, suc, suf, sug, sup, <i>under</i> ; as <i>submit</i>, <i>success</i>, <i>suffer</i>, <i>suggest</i>, <i>support</i>.</p>
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super, sur, <i>above</i> ; as, <i>superadd</i> , <i>surcharge</i> .	un, <i>not</i> ; as, <i>unable</i> .
trans, <i>across</i> or <i>beyond</i> ; as, <i>transfer</i> .	with, <i>from</i> or <i>against</i> ; as, <i>with-</i> <i>draw</i> , <i>withstand</i> .

AFFIXES TO NOUNS.

An, ant, ar, ate, eer, er, or, ist, ite, ster, signify <i>one who</i> ; as, artizan, attendant, scholar, primate, engineer, baker, doc- tor, florist, favourite, song- ster.	<i>ence</i> , <i>agency</i> , <i>childhood</i> , <i>pun-</i> <i>ishment</i> , <i>darkness</i> , <i>bravery</i> , <i>friendship</i> , <i>fortitude</i> , <i>brevity</i> , <i>departure</i> , <i>agony</i> .
ance, ence, ency, hood, ment, ness, ry, ship, tude, ty, ure, y, signify <i>being</i> or <i>a state of</i> <i>being</i> ; as <i>abundance</i> , <i>afflu-</i>	<i>cle</i> , <i>let</i> , <i>little</i> ; as, <i>article</i> , <i>stream-</i> <i>let</i> .
	<i>tion</i> , <i>sion</i> , <i>the act of</i> ; as, <i>instruc-</i> <i>tion</i> , <i>provision</i> .

AFFIXES TO ADJECTIVES.

Al, an, ar, ary, ic, id, ile, ine, ish, signify, <i>of</i> or <i>belonging to</i> ; as, annual, human, solar, cus- tomary, angelic, humid, juven- ile, marine, childish.	<i>anxious</i> , <i>toilsome</i> , <i>balmy</i> .
ful, ose, ous, some, y, signify <i>full of</i> ; as, <i>fruitful</i> , <i>jocose</i> ,	<i>ble</i> , <i>able</i> ; as, <i>possible</i> .
	<i>en</i> , <i>made of</i> ; as, <i>brazen</i> .
	<i>less</i> , <i>without</i> ; as, <i>lifeless</i> .
	<i>ly</i> , <i>like</i> ; as, <i>manly</i> .

AFFIXES TO VERBS.

Ate, en, fy, ish, ize, signify to <i>make</i> ; as, <i>accommodate</i> ,	<i>harden</i> , <i>fortify</i> , <i>astonish</i> , <i>civilize</i> .
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A LIST OF PRIMITIVES,
WITH THEIR
LITERAL SIGNIFICATIONS,
AND NUMEROUS DERIVATIVES.

A

Aevum, an age. Coeval, prim-
eval, longevity.

ager, agri, a field. Agriculture.

ago, to do or act; actus, acted.

Transaction, actions, agita-
tion, exactly, agility, agitate,
agent.

agon, a combat, strife. Agony,
agonize, antagonist.

alter, other of two. Alternate-
ly, alter, alteration.

amo, to love. Amiable, amia-
bleness, amorous.

ango, anxi, to stifle, to vex.
Anguish, anger, anxious, an-
xiety.

angulus, an angle, corner. An-
gle, angular, quadrangular.

anima, life. Animal, animate, in-
animate.

animus, the mind. Magnanim-
ous, magnanimity, equanimity,
unanimity.

antiquus, old. Antiquity, anci-
ent, ancestor.

apto, to fit. Apt, aptitude, ad-
apt.

arceo, to drive. Exercise, co-
erce, coercion.

arche, the beginning, rule, gov-
ernment. Archetype, arch-
ives, archbishop, monarch, pa-
triarch, tetrarch.

ars, artis, art, skill. Art, art-

less, artifice, artificer, artisan,
artist.

astron, a star. Astronomy, as-
tropher, disaster, asterisk.

atmos, vapour, air. Atmo-
sphere.

B

Baros, weight. Barometer.

bellum, war. Rebel, rebellion,
rebellious.

bene, well, good. Benefactor,
benefit, benevolence.

bibo, to drink. Bibber, wine-
bibber, imbibe.

binus, by twos. Combine, com-
bination.

C

Cado, to fall. Accident, ca-
dence, casual, incident, occa-
sion.

cædo, to cut, kill. Circumcise,
concise, decide, excise, incis-
ion, precise.

capio, to take; captus, taken.
Accept, capable, capacity,
captivate, capture, conceive,
perceive, perception, imper-
ceptible, deceit, deceitful, ex-
cept, receive, principal, occu-
py, susceptible.

caput, the head. Cap, capital,
captain, precipice, precipitate

- cavus, hollow. *Cave, cavern, cavity, excavate.*
- cedo, to yield, to go; cessus, gone, given up. *Accession, accessory, exceed, excessive, incessant, intercede, intercessor, proceed, procession, succeed, success, succession, successor.*
- celo, to hide. *Conceal.*
- celsus, high. *Excel, excellent.*
- centum, a hundred. *Cent, century, centurion.*
- cerno, to perceive or distinguish; cretus, distinguished. *Concern, decree, discreet, discern, secret.*
- certus, sure. *Ascertain, certain, certify, certificate.*
- chrysolos, gold. *Chrysalis.*
- cingo, to gird; cinctus, girt. *Precinct, succinct.*
- circulus, a circle, a ring. *Circle, circulate, circulation.*
- cito, to call, to rouse. *Cite, excite, excitement, incite, recite, recitation.*
- civis, a citizen: *City, civil, civilize.*
- clamo, to cry. *Claim, clamour, declaim, declamation, exclaim, exclamation, proclaim, proclamation.*
- claudio, to shut; clausus, shut. *Conclude, conclusion, disclose, exclude, include, preclude.*
- clino, to bend. *Decline, incline, recline.*
- colo, to till; cultus, tilled. *Culture, agriculture, colony, cultivate.*
- cor, the heart. *Cordial, concord, discord, record.*
- credo, to believe, trust. *Credible, credit, creed.*
- creo, to make out of nothing; creatus, made of nothing. *Create, creation, creator, creature.*
- cresco, to grow; cretus, grown. *Decrease, increase.*
- cumulo, to heap up. *Accumulate.*
- cura, care. *Accurate, careful, curious, procure, secure.*
- curro, to run. *Current, occur, recur, succour.*
- D
- Densus, thick. *Dense, density, condense.*
- Deus, God. *Deity.*
- dico, to set apart; dicatus, set apart. *Dedicate, indicate, predicate.*
- dico, to speak; dictus, spoken. *Dictate, interdict, contradict, predict, verdict.*
- doceo, to teach; doctus, taught. *Docile, doctor, doctrine, document.*
- doleo, to grieve. *Condole, doleful, indolence.*
- domus, a house. *Dome, domestic.*
- duco, to lead; ductus, led. *Conduct, ductile, education, induce, introduce, produce.*
- durus, hard, lasting. *Durable duration, endure.*
- E
- Elaeo, to draw. *Elasticity.*
- emo, to buy; emptus, bought.

Exempt, peremptory, redeemer, redemption.
 eo, to go; itus, gone. Perish, transition, transitory.
 eques, a horseman. Equip.
 equus, equal. Adequate, equal. equator.
 extra, without. External, extraneous.

F

Facilis, easy. Difficult, facility, faculty.
 facio, to do, make; factus, done, made. Factor, benefactor, affect, defect, effect, perfect, affectionate, effectual, magnificent, dissatisfy, sacrifice.
 fama, fame. Famous, infamy.
 familia, a family. Familiar, familiarity.
 fendo, to keep off; fensus, kept off. Defend, defence, fence, fender, offend, offence.
 fera, a wild beast. Ferocious, ferocity, fierce.
 fero, to bear, to carry. Confer, defer, differ, fertile, offer, prefer, suffer, ferry.
 fides, faith. Confide, confidence, fidelity, infidel, perfidy, perfidious.
 finis, the end. Confine, final, finish, finite, infinite.
 firmus, stable, strong. Firm, affirm, confirm, infirmity, firmament.
 flamma, a flame. Flambeaux, inflammable.
 flecto, to bend; flexus, bent. Flexible, reflection.

fligo, to beat; flictus, beaten. Afflict, conflict, inflict.
 fluo, to flow. Affluence, fluent, fluid.
 forma, a shape. Conform, deformity, inform, perform.
 foro, to bore. Perforate.
 fors, fortis, fortune. Fortunate, misfortune.
 fortis, strong, brave. Comfort, effort, fortitude.
 frango, to break; fractus, broken. Fraction, fragment.
 fruor, to enjoy, to reap; fruitus, enjoyed. Fruit, fruitful, fruitless.
 fumus, smoke. Fume, fumigate, perfume.
 fundo, to pour; fusus, poured. Confound, confusion, fusible, profusion, refuse.

G

Ge, the earth. Geography, geology.
 genus, a race or descent. Degerenerate, general, generous, genius, progeny.
 gero, to bear or carry; gestus, carried. Digestion, gesture, jester, suggest.
 gradior, to step; gressus, stepped. Degrade, gradual, progress, transgression.
 granum, a grain. Granary, granulate.
 grapho, to write. Geography, orthography.
 gratus, grateful. Disgrace, gratify, gratitude.
 gravis, weighty. Aggravate, gravitation.
 gusto, to taste. Disgust.

H

Habeo, to have; habitus, had.
Habit, habitation, inhabitant.
 hæreo, to stick. *Adhere, cohe-*
sion, hesitation, inherent.
 haustus, drawn. *Exhaust.*
 hilaris, cheerful. *Exhilarate,*
hilarity.
 horos, a boundary. *Horizon,*
horizontal.
 hospes, hospitis, a host or guest.
Hospitable, hospital, hospital-
ity.
 humanus, human. *Humane, hu-*
manity, inhumanity.
 humeo, to be moist. *Humid,*
humour.

I

Imago, imaginis, an image or
 picture. *Imagine, imagina-*
tion.
 imitor, to copy. *Imitate, im-*
itation.
 insula, an island. *Insulate, pen-*
insula.
 ira, anger. *Ire, irritate.*

J

Jaceo, to lie. *Adjacent.*
 jacio, to throw; jactus, thrown.
Conjecture, dejection, ob-
jection, subject, subjection.
 judico, to judge. *Judicious,*
prejudice.
 jungo, to join; junctus, joined.
Conjoin, disjoint, junction.
 jus, juris, justice. *Injury, in-*
jurious.

L

Labor, to fall or glide; lapsus,
 fallen or glided. *Elapse, re-*
lapse.
 latum, to carry, to bear. *Pre-*
late, relation.
 latus, broad, wide. *Latitude.*
 lego, to gather, to read; lectus,
 gathered, read. *Collect, dia-*
lect, election, intellect, negli-
gent.
 lex, legis, law. *Legal, legislate,*
privilege.
 liber, libri, a book. *Library,*
librarian.
 lingua, the tongue, a language.
Linguist.
 litera, a letter. *Literal, liter-*
ature.
 logos, a word, knowledge. *Ana-*
logy, mineralogy.
 ludo, to play; lusus, played.
Allude, delusion, ludicrous.
 lumen, luminis, light. *Illumi-*
nate, luminary, luminous.
 lustrum, a purification. *Illus-*
trate, illustrious.
 Jiceo - it is lawfu
 M
 Magnus, great. *Magnanimity,*
magnificent.
 malleus, a hammer. *Mallet,*
malleable.
 mando, to command, to give in
 charge. *Command, commend,*
demand, mandate, recommend.
 maneo, to stay. *Permanent,*
remain, remnant.
 manus, the hand. *Emancipate,*
manufacture, manuscript.
 mare, the sea. *Marine, marin-*
er.

medeor, to cure. *Medical, medicinal, remedy.*

medius, the middle. *Mediator, immediate.*

meditor, to think deeply. *Meditate, meditation.*

melos, a song. *Melody, melodious.*

memor, mindful. *Memorable, memorial, memory, remember.*

mercator, to buy. *Commerce, commercial, merchant.*

mergo, to plunge. *Emerge.*

metrum, a measure. *Barometer.*

migro, to change one's place of abode. *Migrate, emigrate.*

mineo, to hang ready to fall. *Eminent, eminence, imminent, prominent.*

minuo, to lessen. *Diminish, minute.*

mirus, wonderful. *Admire, admirable, miracle, mirror.*

miser, wretched. *Miser, misery, miserable.*

mitto, to send: missus, sent. *Admit, admission, commit, emit, permit, permission, promise, submission.*

modus, a measure, a manner. *Accommodate, commodity, modesty, moderate.*

molior, to build. *Demolish.*

mons, montis, a mountain. *Mountain, promontory, surmount.*

mordeo, to bite; morsus, bitten. *Morsel, remorse.*

mors, mortis, death. *Immortal, mortality, mortify.*

moveo, to move; motus, moved. *Emotion, immoveable, promote, remote, remove.*

munus, muneris, a gift. *Common, communicate, munificent, remunerate.*

N

Nascor, to be born; natus, born. *Native, natural, innate.*

navis, a ship. *Navy, navigate.*

necto, to tie. *Annex, connect, connexion.*

nihil, nothing. *Annihilate.*

noceo, to hurt. *Innocent, noxious.*

nomen, nominis, a name. *Denominate, nomination.*

nomos, a law. *Astronomy, economy.*

norma, a rule. *Enormous, normal.*

nosco, to know; notus, known. *Acknowledge, notice, recognize.*

novus, new. *Innovate, novelty, renovate.*

numerus, a number. *Enumerate, number, numerous.*

nuncio, to tell. *Announce, denounce, pronounce.*

O

Opacus, dark. *Opaque.*

opera, work. *Operation.*

orior, to rise. *Origin, original.*

orno, to adorn, to dress. *Adorn, ornament.*

P

Pactus, driven in. *Compact.*

pando, to open. *Expand, expandse, expansion.*

par, equal. *Compare, parity, vair.*

pareo, to appear. *Appear, apparent, transparent.*

paro, to prepare; paratus, prepared. *Apparel, prepare, repair, separate.*

pars, partis, a part. *Depart, impart, partial, partake, particle, particular, proportion.*

pater, patris, a father. *Paternal, patriarch, patrimony, patriot, patron.*

pello, to drive; pulsus, driven. *Compel, compulsion, expel, pulse, impulse.*

pendo, to weigh, to pay; pensus, weighed. *Dispense, dispensation, expense, pensive, pension.*

pendeo, to hang; pensus, hung. *Depend, dependent, perpendicular, suspend.*

pene, almost. *Peninsula.*

perpes, never-ceasing. *Perpetual.*

pes, pedis, the foot. *Expedient, impede, quadruped.*

peto, to seek. *Appetite, compete, competent, impetuous, petition, repeat.*

phano, to show. *Fancy, fantastical, sycophant.*

placeo, to please. *Complacence, placid, please.*

pianus, plain. *Explain.*

plenus, full. *Plenty, replenish.*

pleo, to fill; pletus, filled. *Accomplish, complete, complement, implement, replete, supply.*

plico, to sail. *Apply, application, complexion, comply, display, explicit, implicit, multiply, perplex, supply.*

pluma, a feather. *Plumage.*

polis, a city. *Metropolis, polish, political.*

pono, to put or place; positus, put or placed. *Expose, impose, imposition, interpose, opposition, purpose, repose, suppose.*

populus, the people. *Depopulate, people, public, publish.*

porto, to carry or bear. *Porter, export, import, important, support, transport.*

posse, to be able. *Impossible, omnipotent, possession.*

praeda, plunder. *Depredate, predatory.*

precor, to pray. *Deprecate, imprecation.*

prehendo, to take. *Apprehend, comprehend.*

premo, pressum, to press. *Express, oppression.*

pretium, a price. *Appreciate, precious.*

primus, first. *Primary, principal.*

privus, single, one's own. *Deprive, private.*

probo, to try; probatus, tried. *Approve, improve, probity.*

pudeo, to be ashamed. *Impudent.*

pugna, a fight. *Pugnacious, repugnant.*

pungo, to point; punctus, pointed. *Puncture, punctual.*

puto, to think. *Compute, dispute.*

Q

Quæro, to ask. *Acquire, acquisition, conquer, inquire, question, require.*

quatuor. four.
quadrangular.

Quadruped,

scribo, to write ; scriptus, written. *Ascribe, describe, description, prescribe, scripture, subscribe.*

R

Radius, spoke of a wheel, ray of the sun. *Radiant, irradiate.*

rapio, to snatch. *Rap, rapid, rapacious, rapture.*

rego, rectum, to rule. *Correct, direct, regulate.*

rendre, to give back. *Render, surrender.*

rigo, to water a field, or the like. *Irrigate.*

rivus, a stream of water. *River, arrive, derive.*

rodo, to eat away. *Corrode, corrosion.*

rota, a wheel. *Rotation.*

rudis, unwrought, untaught. *Rude, rudiments.*

rumpo, rumptum, to break. *Abrupt, corrupt, eruption, interrupt.*

rus, ruris, the country. *Rural, rustic.*

S

Sacer, sacred. *Consecrate, sacred, sacrifice.*

sagax, wise. *Sagacious, sagacity.*

sal, salt. *Saline.*

salus, salutis, safety. *Salubrious, salutary, salute.*

satis, enough. *Satisfy, insatiable, satiate.*

scando, scansum, to climb. *Ascend, ascent, condescend, descend, transcend.*

scio, to know. *Conscience, science, omniscient.*

seco, sectum, to cut. *Dissect, insect, intersect, section.*

sedeo, to sit ; sessus, sat. *Assiduous, consider, insidious, possess, preside, residence.*

sequor, to follow ; secutus, followed. *Consequence, execute, prosecute, pursue.*

sero, sertum, to knit, connect. *Assert, insert.*

serveo, to serve, obey. *Deserve, service, subservient.*

servo, to keep, save. *Observe, preserve, reserve.*

signum, a mark or sign. *Assign, consign, design, sign, signify.*

similis, like. *Assimilate, dissemble, similar.*

sisto, to set, stop, stand. *Assist, exist, consist, desist.*

situs, placed. *Situate, situation.*

skopeo, to look. *Telescope, microscope.*

socius, a companion. *Associate, sociable, social, society.*

sol, the sun. *Solar.*

solvo, to loose ; solutus, loosed. *Absolve, dissolve, resolute, soluble, solution.*

spargo, to scatter. *Asperse, disperse, intersperse.*

specio, spectrum, to see. *Aspect, conspicuous, despicable, expect, inspect, prospect, respect, especial, species, specify, spectacle, spectator.*

sphaira, a sphere or globe. *Atmosphere, hemisphere, spherical, spheroid.*

spondeo, sponsum, to promise.

Correspond, despond, responsible.

stillā, a drop. Distil, instil.

stinguo, to put out; stinctus, put out. Distinguish, extinguish, extinct, instinct.

stino, to fix. Destine, obstinate.

sto, statum, to stand. Circumstance, constant, constitution, distant, establish, instant, institution, substance, understand.

stringo, to bind; structus, bound.

Constrain, restrain, restrict.

struo; to build; structus, built.

Construct, destroy, destruction, instruct, obstruction.

sumo, to take; sumptus, taken.

Assume, consume, consumption, presume, sumptuous.

sycos, a fig. Sycophant.

T

Tego, tectum, to cover. Detect, protect, tegument.

tele, far. Telescope, telegraph.

tempus, temporis, time. Tempest, tempestuous, temporal.

tendo, to stretch. Attend, extend, intend, intention, tender.

teneo, to hold. Abstain, appertain, contain, continue, content, countenance, detain, entertain, maintain, retain, retinue, tenant.

terra, the earth. Inter, Mediterranean, terrestrial, territory.

terreo, to frighten. Deter, terrible, terrify, terror.

tortum, to twist. Distort, extort, extortion, torment, torture.

totus, whole. Total.

traho, to draw; tractus, drawn.

Attract, betray, contract, distract, extract.

tremo, to shake. Tremble, tremendous, tremulous.

tribuo, tributum, to give. At

tribute, contribute, distribute.

tricae, any impediment. Extricate, intricate.

tropos, a turning. Tropic, tropical.

turba, a crowd, bustle. Disturb, trouble, turbulence.

U

Unda, a wave. Undulate, abundant, inundate.

unus, one. Unity, unanimous, uniform, universe.

utor, usus, to use. Abuse, usual, useful.

V

Vado, to go; vasus, gone. Evade, invade, invasion, pervade.

valeo, to be strong. Valiant, avail, prevail, invalid, value, invaluable.

vapor, fume. Evaporate, vapour.

varius, different. Various, variety, variegate.

vegeto, to quicken, grow. Vegetable, vegetate.

veho, to carry. Convey, vehement, vehicle.

venio, to come; ventus, come. Adventure, avenue, convenient, invention, prevent, venture.

verbum, a word. Proverb, verbal	viduo, to deprive of. Avoid, divide, individual.
verto, versum, to turn. Avert, aversion, convert, conversation, diversity, traverse, universe.	vigil, watchful. Vigil, vigilant.
vestigium, a foot-mark, a trace. Investigate, vestige.	vigor, strength. Vigorous, invigorate.
vestis, a garment. Divest, invest, vesture.	vinco, to conquer; victum, conquered. Convince, evince, invincible, vanquish.
via, a way. Deviate, pervious, impervious, obviate, obvious.	voco, to call; vocatus, called. Advocate, convoke, provoke, provocation.
vibro, to shake, to quiver. Vibrate, vibration.	voium, a vow. Devote, devout, devotion, vote.
video, to see; visus, seen. Advice, evidence, invidious, invisible, provide, provision, visage, vision, visit.	volo, to will. Benevolent, voluntary.
	volvo, to roll; volutus, rolled. Devolve, involve, revolution, volume.



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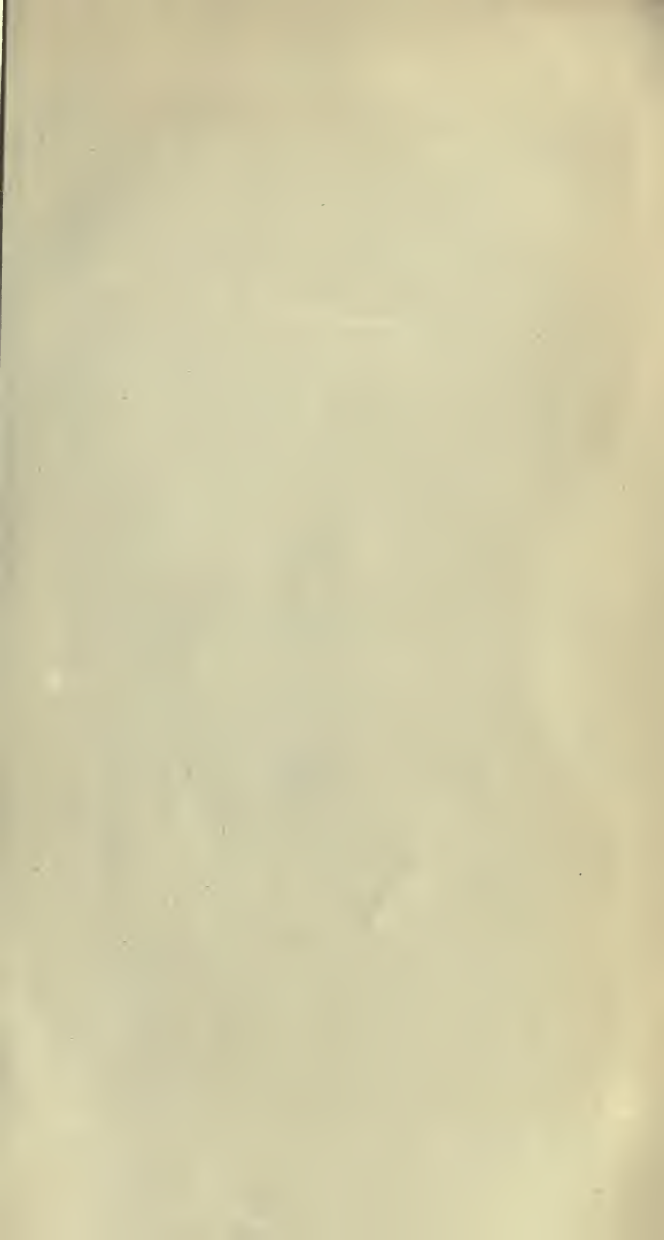
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